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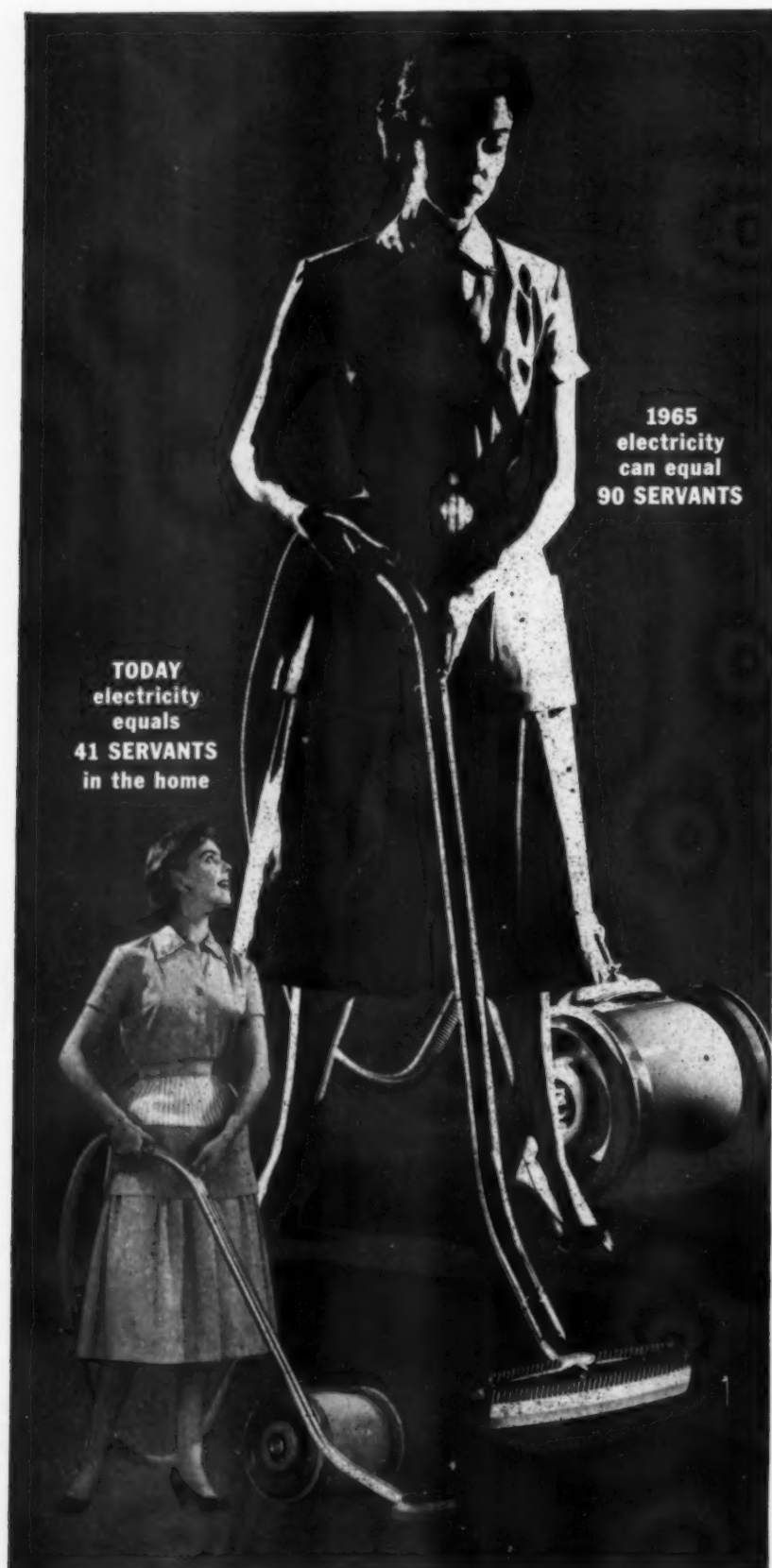
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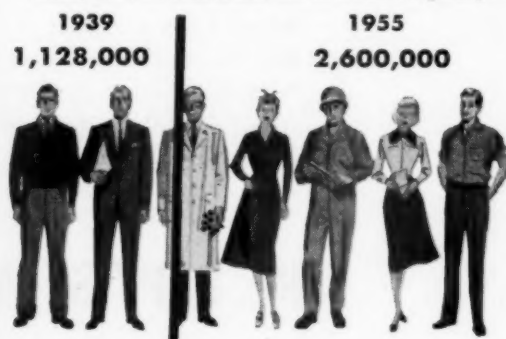
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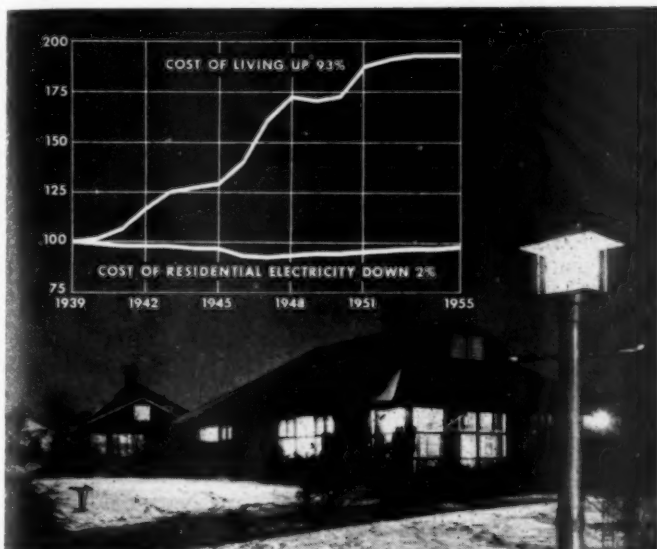
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If you would like us to send a copy of our 1955 Annual Report, with an account of our preparation for the future, write to General Electric, Department 2R-119, Schenectady, New York. Your copy will be sent to you early in April.

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MISSIONS

An International Baptist Magazine

Vol. 154

April, 1956

No. 4

Founded, 1803, as *The Massachusetts Baptist Missionary Magazine*. In 1817, name changed to *The American Baptist Magazine*, and in 1836 to *The Baptist Missionary Magazine*. In 1910, when combined with *The Home Missions Monthly*, name changed to *MISSIONS*.

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In This Issue

EDITORIALS

Paragraphs	13
Accent on Christian Education	15

ARTICLES

Link or Buffer?	George D. Younger	16
The Baptist Student Movement Comes of Age	Barbara Atkeson	17
Christ Is Risen—For What?	John A. Mackay	21
Our Ministry to Service Personnel		
I—This, Too, Is Missions	Max Webster Morgan	23
II—The Chaplain As a Minister	Charles E. Boyd	24
III—Christian Servicemen's Centers	Harvey R. Kester	25

DEPARTMENTS

Newsbriefs	5
World Christianity	10
Letters to the Editor	11
As I See It	12
Among the Current Books	26
Partners in the Baptist World Mission	27
Women over the Seas	28
Tidings from the Fields	29
Missionary and Stewardship Education	31
Missionary and Stewardship Education— <i>Children</i>	32
Christian World Outreach— <i>The B.Y.F.</i>	33
National Council of American Baptist Women	35
The Woman's Society	36
National Council of American Baptist Men	37
News from the Baptist World Mission	38
Films	46
Club Talk	47

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GEORGE D. YOUNGER is the pastor of Mariners' Temple, New York, N. Y.

ANDREW T. YOUSKO is an American Baptist missionary in Thailand.

The Cover

The college students in our photograph are there to remind all MISSIONS readers of the importance of Baptist-related schools and colleges in our total denominational life. See also "The Baptist Student Movement Comes of Age," by Barbara Atkeson, pages 17-20.

Picture Credits

Page 17, Homer Fairly; p. 20 (top), Denison News Bureau; p. 20 (bottom), Paul C. Carter; pp. 24-25, Blaine Baker; p. 34 (bottom, left), H. N. Smead.

MISSIONS

April Quiz

1. What enables young people to obtain a college education under Christian influence?

2. There can be no permanent antinomy between self-realization and the good of all. Why?

3. The first Karen convention was held in Bangkok. True or false?

4. Where must the Lordship of Christ begin?

5. The average annual income in Japan is less than (1) \$40; (2) \$1,400; (3) \$140. Which is correct?

6. Shields T. Hardin came into the office with a check for \$——. The First Baptist Church, Shelbyville, Ind., adopted the plan for —— families. Fill in the blanks.

7. Who has again dipped his pen into a controversial issue?

8. Reuben Marc is the pastor of the First Baptist Church, Port-au-Prince, Haiti. True or false?

9. Without the Declaration of Independence, the Constitution, and the Bill of Rights, the United States ——.

——. Fill in the blanks.

10. Who is John A. Mackay?

11. What is the greatest miracle?

12. Who visited Japan, took a problem to heart, and solved it?

13. How many Americans were slaughtered on the highways in one holiday week end?

14. Who are the real reason for having missions and missionaries?

15. The Susan Haswell Leper Home treated more than —— outpatients, in addition to caring for about —— patients who live at home. Fill in the blanks.

16. According to projected statistics, the maximum Baptist student potential for 1970 will be (1) 10,000; (2) 100,000; (3) 75,000. Which is correct?

17. One project could change the face and the destiny of Egypt. It is worth more in the struggle against communism than all the witch hunts and so-called investigations that fascist-minded Americans could concoct in a thousand years. What is it?

18. What does the Risen One never cease to be, in the imagery of the apocalyptic seer?

19. The benefits to our denomination from service personnel centers are manifold. One church, where over —— per cent of the membership is made up of service personnel, was —— in its state in per capita giving to missions last year. Fill in the blanks.

Answers to Quiz on Page 47

April, 1956

Newsbriefs

Tour Group Visits Puerto Rico and Haiti

Visits to American Baptist home-mission projects of Puerto Rico and Haiti and an audience with the governor of Puerto Rico were highlights of the recent missionary-observation tour to the two West Indies islands conducted under the auspices of the American Baptist Home Mission Societies. Churches, schools, and rural parish projects, as well as sightseeing to historic and scenic points, claimed the group's attention. Composed chiefly of lay persons, the group visited a number of churches, as well as Baranquitas Academy, the Evangelical Seminary of Puerto Rico, and various church-sponsored Baptist day schools in Puerto Rico. In Haiti, the group visited a rural church near Mirebalais and attended an evening midweek service at the First Baptist Church, Port-au-Prince, of which Reuben Marc is the well-known pastor. The ten-day tour was conducted under the leadership of Clifford G. Hansen, secretary of public relations of the Home Mission Societies.

Thirty-six American Baptists Attend Washington Seminar

Thirty-six American Baptists were among the 275 Protestant churchmen who gathered in Washington, D.C., February 7-10, for the seventh annual Churchmen's Washington Seminar.

Baptists came from fourteen states, ranging from Vermont to Colorado. The Council on Christian Social Progress is the American Baptist sponsor of these seminars, in which twelve denominations cooperate. Donald B. Cloward, of the C.C.S.P., was general chairman of the program this year. The purpose of arranging these seminars each February while the Congress is in session is to give the churchmen background regarding governmental processes, to discuss with government officials critical questions before the American people, and to consider the role of the Christian citizen in today's world.

Seasholes in 26th Year At First Church, Dayton

Charles L. Seasholes recently began his twenty-sixth year as pastor of the First Baptist Church, Dayton, Ohio. Speaking of Dr. Seasholes, that city's *Journal Herald* said editorially in its issue of January 4: "He has had a long and distinguished career in one of Dayton's most influential pulpits—the second pastorate of his entire ministry—and today he knows that not only his congregation but the whole community appreciates his many contributions to a better city and a better world." Dr. Seasholes holds degrees from the University of Pennsylvania and Andover Newton Theological School. He has long been active in civic, denominational, and interdenominational affairs. For more than twenty years he was a member of the board of managers of the American Baptist Foreign Mission Society, in recent years has served on the Gen-



R. Claibourne Johnson (left), First Baptist Church, Waukegan, Ill., congratulates Dr. and Mrs. Charles L. Seasholes on their 26th year at Dayton



DR. C. ADRIAN HEATON is director of the School of Christian Education at Eastern. Under Dr. Heaton's leadership, Eastern Seminary was the first Baptist Seminary in America to be accredited by the American Association of Schools of Religious Education.

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eral Council, and has been active in many other areas of American Baptist life. He represented American Baptists at two great ecumenical gatherings, at Amsterdam (1948) and at Evanston (1954).

American Baptist Missionary Receives Civic Award

American Baptist missionary Kenneth A. Bowen was the recipient of the "Good Neighbor Award," presented by the mayor's committee and the Board of Community Relations, Buffalo, N.Y. The award, one of four for outstanding community service, was presented to Mr. Bowen on February 14, before the city council. Mr. Bowen is director of the Emmanuel Christian Center, Buffalo, operated under the auspices of the American Baptist Home Mission Societies and the Buffalo Baptist Association.

Centennial Founders' Day Observed at Linfield

Centennial Founders' Day Convocation, at Linfield College, McMinnville, Oreg., February 11, was the occasion for the dedication of a new \$450,000 student center. Owen T. Day, associate pastor of the First Baptist Church, Long Beach, Calif., spoke on "The Church and the Liberal Arts College." Mr. Day, an alumnus of Linfield, was presented with the honorary degree of doctor of divinity at the convocation.

Church Honors Four For Lifelong Memberships

On March 11, the Gilbert Memorial First Baptist Church, Mount Clemens, Mich., of which Wilbert D. Gough is pastor, honored four women who have been members of that church from fifty to seventy-three years. These members are: Mrs. George Simms, seventy-three years; Edna Swartout, sixty-one years; Mrs. Louis Harnack, fifty years; and Mrs. Carl Clair, fifty years. To each of these the church presented congratulatory letters from national and denominational leaders.

Francis Carr Stifler Publishes Booklet on Bible

Alumni Publications, Inc., 318 East Thirty-second Street, New York 16, N. Y., recently issued an attractive booklet on "How to Read the Bible," by Francis Carr Stifler, who for many years was a secretary of the American Bible Society. "There is a contagion in Bible reading," writes Dr. Stifler. "Read it faithfully for a while and you'll find you can't leave it alone." This two-color, beautifully illustrated booklet is available from

MISSIONS

the publishers at twenty-five cents a single copy. There are special discounts to church groups for quantity purchases.

Parable of Good Samaritan Comes to Life in Mexico

Dr. and Mrs. F. L. Meadows, who have given their lives to the ministry of healing at Puebla, Mexico, write that the parable of the Good Samaritan is very real at the Latin American Hospital there. They tell of an American girl from the city of Oaxaca who brought the wife of a soldier suffering from cancer. The girl paid for the radium and said, as did the Samaritan of the parable, "When I return I will pay for her X-ray therapy." They tell also of two other American girls, who are helping to put the Otomi Indian language into writing, who brought a witch doctor to the hospital. A snake had bitten him below the knee, and already extensive gangrene had left the leg black and cold, making necessary an amputation. The Indians who came with the witch doctor gave blood for transfusions, and the girls bought additional transfusions. The letter contains other stories, all of which sound as if they had come out of New Testament times.

Scholarships Available At Eastern College

Several scholarships for deserving Baptist youth are available at Eastern Baptist College, St. Davids, Pa. Majors may now be pursued in biology, chemistry, Christian education, English, history, human relations, music, philosophy, pre-nursing, and pre-theology. Accredited pre-veterinarian, pre-dental, and pre-law programs also are offered. The college was recently approved by the American Medical Association for pre-medical training and by the Pennsylvania State Council of Education for secondary teacher training. To apply for a scholarship, young people should write to Dean George S. Claghorn. Applications should be submitted not later than April 15. Scholarships will be awarded on basis of academic record and financial need of those applying.

Church Work Vital At Linfield College

Nearly 12 per cent of the students at Linfield College were out spreading the gospel during a recent week end. The school's fifty-voice *a cappella* choir was giving a concert in Portland; the Vesper Players, religious drama group, were in Seattle; and three gospel teams were serving Baptist churches in Oregon and Washington. A large percentage of the students

April, 1956



L to R: The Rev. Kenneth Ewing, Director of Baptist Student Foundation, Purdue University, The Rev. Phillip Philbrook, pastor of Meadowbrook Baptist Church, Anderson, Indiana, The Rev. Stanley Mugridge, pastor of First Baptist Church, Columbus, Indiana, planning the Minister's retreat to be held on the Franklin College campus in April. Missing from the picture was The Rev. Randall Corkern, pastor of the First Baptist Church, Lafayette, Indiana.

A BAPTIST SCHOOL

Franklin College was founded in 1834 by dedicated Baptist lay leaders for the purpose of providing higher education within a Christian context. It is proud to be the American Baptist college of Indiana.

Franklin welcomes the various Baptist groups that meet on the campus each year. In April we are privileged to host the Baptist minister's retreat. The picture above shows the planning group for this year's program.

The Indiana's Baptist Woman's Mission Society meets each summer here at Franklin for the annual house party. In June 1955, over 1200 women were registered during the three sessions. This organization voted in September 1955 to promote a program among the member societies to raise funds to help furnish Brodehurst Elsey Hall for women, now being constructed. This program will be concluded in December 1956.

Throughout the school year many churches request speakers from the college. The college welcomes these opportunities and accepts each invitation.

The Franklin College Concert Choir presents programs of sacred music in many of our churches throughout the school year. These experiences are valuable for both the students and the churches.

Franklin is proud of its relationship with its Baptist constituency and with the excellent academic program that it offers to its students. *We shall continue to provide a college education within a Christian context for all those who enroll.*

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who stayed at home took part in church and youth services at McMinnville's First Baptist Church and on the campus during the week end. Many of the students are church-school teachers, class officers, or choir members at the church or have duties with Christian organizations on the campus. Church work is a vital part of college life at Linfield.

Extension Churches Assume Self-Support

The following church-extension pastors had led their churches to assume self-support as of December 31, 1955: S. Joseph Duell, Beverly Gardens Community Baptist Church, Dayton, Ohio; W. Ray Gorsage, South Phoenix Baptist Church, Phoenix, Ariz.; John R. Gunn, Ocean View Baptist Church, San Pedro, Calif.; Harley A. Henderson, Calvary Baptist Church, Cheyenne, Wyo.; Lester L. Kinzie, Sobrante Valley Baptist Church, Richmond, Calif.; Theodore K. Pitt, Alden Terrace Baptist Church, Valley Stream, N.Y.; Charles H. Shanklin, McKinley Park Baptist Church, Omaha, Nebr.; Charles C. Short, Immanuel Baptist Church, Spokane, Wash.; Roland E. Smith, Pleasant Hill Baptist Church, Walnut Creek, Calif.; Aubrey C. Splawn, Grace Baptist Church, Tacoma, Wash.; Carleton W. Younge, Alpha Baptist Church, Livonia, Mich. The Mayhew Baptist Church, started as a Japanese mission, assumed self-support as of December 31, under the leadership of Roy Ishihara.

Layman's Suggestions To Missions Chairman

At the Redlands roundup of Southern California Baptist men, a man from Ventura, who had been appointed missions chairman of his Men's Fellowship, asked what his duties were. Arthur H. Lofgren of Troy, N.Y., makes these suggestions: "(1) Cull vital news from *MISSIONS* magazine, *Crusader*, and other denominational news sources, and give a three-to-five-minute 'newscast' on missions at each meeting. Make it snappy and informative. (2) Urge the men to read *MISSIONS* for themselves, calling attention to interesting articles not briefed in the newscast. (3) Order a copy of *A Book of Remembrance* (75 cents) from the nearest American Baptist bookstore. Study its contents. You will be delighted with the wealth of information it contains about our missionary enterprise, in most readable form. Tell the group about it, take orders, and arrange for delivery. Urge each family to use it in family devotions, as well as a source of mis-

MISSIONS

sionary information. (4) If the Laymen's Hour radio program is heard in your community, see that it is mentioned in your church's newspaper advertising and adequately publicized in your pulpit and your church bulletins. This is a home-mission effort that should be more effectively used by the churches in the area.

Churches Subscribe For Missions Magazine

More and more of our churches are subscribing for MISSIONS, to be sent to each family. A year ago the North Orange Baptist Church, Orange, N.J., adopted the Every-Family Subscription Plan, and since that time 220 copies have been mailed each month to the church members. The pastor, Shields T. Hardin, came into the office the other day with a check for \$330 to renew the subscriptions for another year. The First Baptist Church, Shelbyville, Ind., recently adopted the plan for the 300 families in its membership. Melvin Phillips is pastor of the church.

Study Conference To Meet in Pittsburgh

The third National Study Conference on the Church and Economic Life is being convened by the National Council of the Churches of Christ in the U.S.A., April 12-15, in Pittsburgh, Pa. Of some four hundred delegates expected, the American Baptist quota is twenty-two. Donald B. Cloward, of the Council on Christian Social Progress, will head the American Baptist delegation. The theme of the conference is "The Christian Conscience and an Economy of Abundance."

Baptist Minister Heads Council of Churches

Following the completion of his ministry at the West Somerville Baptist Church, Somerville, Mass., at the end of 1955, Richard H. Crawford spent five months recuperating from injuries sustained in an automobile accident. Fully recovered, he assumed his new duties as executive secretary of the York County Council of Churches in Pennsylvania on April 1. Prior to serving in New England, Mr. Crawford served the Parkchester Baptist Church, New York, N.Y.

Anniversary Celebrations

First Baptist Church, Fall River, Mass., its 175th. Finley Keech is the minister.

Mount Auburn Baptist Church, Cincinnati, Ohio, its 100th. The pastor is Henry E. Woodward.

April, 1956

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Dr. Merle M. Odgers
 President

World Christianity

By ANNA CANADA SWAIN

Race Relations In Belgian Congo

Governor General Leo Petillon, of the Belgian Congo, recently stated that "haughty condescension, offensive familiarity, and sometimes brusqueness or brutality [on the part of European men and women toward the native peoples] will not be tolerated. To them we say: 'If there are persons who do not agree with us on the policy . . . they will be allowed to leave. We wish them a polite farewell.'"

New Zealand Editor At Work in Leopoldville

A new magazine which is attracting much attention all over Africa is *Envol*. The meaning of the name is "In Flight." Trevor Shaw, of New Zealand, the editor, assisted by two young women from Switzerland and many of the young educated Congolese, is reaching a large group of readers. The magazine, independent, is designed to attract the attention of French-speaking intellectuals. Its tone is distinctly evangelical.

Missions In France

The General Assembly of the Paris Mission Society, headed by Marc Boegner, is the largest body representing French Protestant missions. Representatives of the Presbyterians, Lutherans, Baptists, and Methodists are invited to its annual meetings, in the belief that it is important to the work of the various Protestant missions to prevent overlapping on the various mission fields.

Congolese Moving to Cities

One of the most amazing changes in Africa is the movement of native peoples to the cities. In most of the continent it means separation of family, the break-up of the tribal system, and unbelievably squalid living. In the Belgian Congo the pattern is quite different. Great native townships are being built up around Elizabethville, Luluabourg, and Leopoldville. The settlements are remarkably clean and the housing is infinitely better than elsewhere in Africa. The Methodists are doing excellent work in Elizabethville, the Presbyterians U.S. in Luluabourg. In Leopoldville, the British Baptists, the Salvation Army, the Presbyterians U.S., and the American Baptists are cooperating, so that the energies of all may be effective.

MISSIONS

Letters...

TO THE EDITOR

SIR: I have just read your editorials in the March issue of *MISSIONS*, and am particularly interested in the two entitled "Open Defiance of the Supreme Court" and "Subterfuge in Virginia," both of which I find most stimulating and challenging.

It is refreshing to get such a factual presentation of the desegregation issue without any political or rationalizing tinting. This is a matter which cannot be considered only within geographical limitations, and one that has most fundamental and pertinent implications when we consider the future of missions. May your contribution in this cause serve as a stimulus for other such voices crying in a wilderness yet unexplored, but one in which Christians everywhere must pioneer before the full impact of "teaching them to observe all things whatsoever I have commanded you" can be realized at home or abroad.

JOHN N. NICHOLSON

New York, N. Y.

SIR: I have not always agreed with Dr. Lippard in relation to the Council of Churches and our foreign policy, but I would like to sound a hearty "amen" to his March column. As he no doubt realizes, the \$4,000 average salary of participants in M. & M. does not give the complete picture. My salary has never exceeded \$3,000, and I have three degrees, one from Central Seminary, and my wife also has a B.S. and graduated from Central.

Also Dr. Lippard's word about the liquor

industry was of top interest to me. His writing is an example of the type of great statesmanship which has made our nation strong. I wish that his statement could be reprinted in pamphlet form and distributed to our churches. Is this possible?

W. C. KENNICUTT

Overland Park, Kans.

SIR: As I glanced through the March issue of *MISSIONS* magazine, I was impressed with the large amount of news in it. I want to commend you for this very excellent job, but you always do an excellent job, and often we fail to say anything about it.

A few days ago I heard Norman Cousins speak. He referred to a statement by Woodrow Wilson to the effect that the cause of the Civil War was that the North assumed an attitude of moral superiority over the South. Mr. Wilson pointed out further that three-fourths of the people of the South did not own slaves, and that most of them were opposed to slavery, but that when the North assumed an attitude of moral superiority the entire South united against the North. He felt that this would not have been so if the people of the North had assumed a different attitude toward the South and had tried to ally themselves with the good elements who were working with them to bring about better relationships between Negroes and whites.

This is a parallel today which came to my mind as I read your two editorials on the situation in Alabama and Virginia. I feel as keenly as you do, I am sure, about what is going on down there, and sometimes I am tempted to forget that there are friends of the Good Cause down there also. I feel, however, that we strengthen our case when we take sufficient time to say that

there are people who represent quite a different viewpoint throughout the South.
New York, N. Y.

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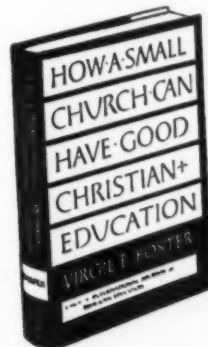
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As I See It

By WILLIAM B. LIPPARD

PROBABLY few readers of *Missions* analyzed the huge federal budget which President Eisenhower submitted to Congress. To me it was appalling when I calculated how much of its fantastic total of \$66-billion (*not 66 million, but 66 billion dollars!*) was allotted to past wars and to preparation for the Third World War.

In the breakdown of the figures, \$40-billion goes to the armed services—Army, Navy, Air Force; to atomic weapons and research; and to furnish military aid to Spain, Germany, Japan, Italy, and Turkey. (Only eleven years after the Second World War, what amazing allies we now have!) Benefits for war veterans call for \$5-billion. Interest on our stupendous national debt, incurred mostly in war financing, requires \$7-billion.

That totals \$52-billion, or about 80 per cent for past, present, and future wars. *Whatever your income tax is, 80 per cent of it is spent for the wars of yesterday, today, and tomorrow.* Frankly, I do not like to see my money spent that way. The \$52-billion total is not only for 1956–1957; it must be reappropriated every year in the extended future, beyond the lifetime of your children's children.

Moreover, the money cost is only one item in this grisly business. Recently *The United States News & World Report* computed that 1,130,393 men were killed in all American wars since 1776, and 1,276,520 others were wounded. Nobody can calculate the human anguish, misery, and grief associated with 2,500,000 casualties.

These figures apply only to the United States. Beyond imagination, or estimate even in astronomical figures, are the frightful casualties, the Hiroshima and other civilian massacres, and the vast destruction of property which past American expenditures for war have inflicted on our enemies.

Immense are the needs, in this country and throughout the world, for education, slum clearance, better housing, health measures, medical research, safer highways and automobiles, church extension and religious education, and for the relief of the dire pov-

erty of countless millions of people in Asia and Africa. In their hungry desperation they easily succumb to the seductive promises of communism.

Who can possibly visualize what could be accomplished with the \$52-billion now allotted to war if it were spent for these other needs? To an observer on some remote planet, if such observation were possible, for the American people, the Russian people, and all others to devote such huge percentage of governmental revenue to the annihilation of life and the destruction of wealth, would seem the quintessence of planetary insanity.

Some day a generation will be born with enough Christian faith and idealism, common sense, practical politics, and realistic awareness of the futility of war, to do away with this ghastly madness.

Robert M. Hutchins, of the Fund for the Republic, was the speaker at a dinner in New York's Waldorf-Astoria Hotel. For his championship of American civil rights and liberties he was awarded a Scroll of Honor. For many months his organization, and he personally, have been severely criticized—indeed, one might say heartlessly condemned. His critics were apparently so obsessed with their hysterical fear of communism as to smear as Communist fellow travelers any and all Americans who defended the principles of the American Declaration of Independence, or of the Constitution and its Bill of Rights. Said Dr. Hutchins: "The vociferousness of these individuals and groups exceeds their intelligence."

In his address Dr. Hutchins voiced a meaningful epigram that deserves display in every American schoolroom. Likewise, every Sunday school teacher might well refer to it, because freedom of religion is inherent in what he said. He declared: "Without the Declaration of Independence, the Constitution, and the Bill of Rights, the United States is merely a piece of land!"

Vigorously Dr. Hutchins denounced communism for its tyranny and its denial of the basic elements of true

Americanism. But, he warned, military and economic means are not enough to fight it. Russia can offer both military and economic aid to countries that the United States fondly hopes to line up as friends and allies. *But to these lands Russian communism cannot offer freedom and justice, both essential in the American dream that has made the Statue of Liberty known all over the world.*

Solemnly Dr. Hutchins also warned that everybody who attended that dinner could now expect to have his name included in some person's or agency's "Subversive List," with this grim notation opposite it: "Attended dinner in honor of Robert M. Hutchins." Had I been at that dinner my own name might now be on such a subversive list. Often in life what is ominous can also be ludicrous.

As I see it, a champion of the Bill of Rights and a defender of civil liberty and religious freedom is more to be trusted in these times of tension than man or agency "so neurotically preoccupied with communism" as to be willing to surrender life, liberty, and the pursuit of happiness in the search for what they regard as security.

The sale in Minnesota of that highly potent Russian alcoholic liquor known as *vodka* was recently authorized by the Minnesota state legislature. On deaf ears fell the warning objection of a St. Paul lawyer. He pointed out that such legalized sale of *vodka* would have immense Communist propaganda value in Europe. Especially in the Russian satellite countries it would be interpreted as American approval of Communist Russia. Americans must think well of Russia, would run the argument; otherwise they would not legalize the sale and consumption of *vodka*!

Devastatingly inconsistent we Americans often are. Perhaps this inconsistency is due to our political immaturity. Unrestrainedly, and at times fiendishly, we denounce everything Communist or leftist or liberal, or what have you, that differs from the status quo. Anybody who cherishes a liberal idea in economics or politics, or who perhaps favors China's membership in the United Nations, or who approves American visits by church leaders from behind the Iron Curtain (as at the World Council of Churches at Evanston in 1954), is condemned as a Communist fellow traveler; and yet by a single legislative act we feed the overseas Communist propaganda mill to a degree that must give sublime satisfaction to the Russian leaders in the Kremlin. What could be more inconsistent?

April, 1956

EDITORIALS

EASTER, 1956. What should the day mean? It should mean what it has meant since the first Easter more than nineteen hundred years ago—that Jesus of Nazareth conquered death and the grave, that the tomb could not hold him in its cold embrace, that he died only to live again on the third day. The cross was not the end of his life-giving ministry, as his crucifiers mistakenly thought, but the beginning of an even larger ministry that has never stopped. For more than nineteen centuries Easter has borne witness to the fact that Jesus is for each generation its Eternal Contemporary, the Living Christ. And yet how reluctant his followers have been to accept that basic, elemental fact! Some have preferred to confine him to the first century, saying that his teachings were intended only for a handful of men who became his immediate disciples, or for a select few who were, and are, members of his church. Others have pushed him to some distant future, to a Golden Age, to an imaginary point “beyond history,” where only, it is said, his profound concepts of a kingdom of love and brotherhood could apply. Still others, perhaps not going to either of these extremes, have nevertheless so entombed Jesus in their formulas and creeds, in their pageantry and ritual, as to keep him always at a safe distance from the contemporary scene. And yet he comes to us as one who lives among us; as one who is moved with compassion as he sees the multitudes scattered as sheep without a shepherd; as one who says to us, “Why do you call me ‘Lord,’ ‘Lord,’ and fail to do the things I say?” This Living Lord still desires not so much to be adored or praised or worshiped as to be followed, to be obeyed, to be taken seriously. That is the Christ whom this generation must seek to restore to his rightful place as our Eternal Contemporary. It is not enough to rest in the assurance that he arose from the grave nineteen centuries ago. He must be risen also for us.

Prosperity Here, Austerity There

WHAT is called “real per capita disposable income” in the United States soared to a record \$1,527 last year, according to President Eisenhower’s economic report to Congress in January. This “disposable income” is income after taxes and adjusted for changes in prices. It reflects accurately the American standard of living, which is known, and often resented, around the world. We Americans find it altogether too easy to boast about our prosperity—to point with pride (justifiable or not) to the 250,000,000 insurance policies which Americans own; to the \$235,000,000,000 in liquid savings of all types; to the 55 per cent of our families who own their

own homes; to the 15,000,000 Americans who have invested more than \$30,000,000,000 in pension and retirement funds. So American tourists, we are told, often-times make both themselves and their country unpopular by creating the impression that wealth and luxury are our chief concern as a nation. Consider, for example, how easy it would be to create that impression in India, where the average national income is the equivalent of only \$58.80 a year. Little wonder that 75 to 80 per cent of India’s 372,000,000 people are suffering from the effects of malnutrition, and that the nation’s No. 1 problem today is economic. Look also at Japan, where the problem of poverty is a very serious one. A report made recently by the study commission of the World Council of Churches revealed that more than 14,000,000 of Japan’s 80,000,000 population have an average annual income of less than \$140. The average person must spend 48 per cent of his income on food alone, and in Tokyo the food expenditure is 56 per cent. The total housing shortage in 1955 was more than 3,000,000 houses. But Easter, 1956, will find the Fifth Avenues and the Boardwalks of the United States glittering with extravagant finery. Millions of our people will pass the day without so much as a thought of millions in India, in Japan, and in other lands who must live an entire year on the equivalent of the cost of one Easter hat in the United States.

Pharaohs, Toynbee, And Aswan High Dam

DESCRIBING a mammoth project for harnessing the waters of the Nile at Aswan, Premier Gamal Abdel Nasser of Egypt recently used these revealing words: “For thousands of years the Great Pyramids of Egypt were the foremost engineering marvels of the world. They insured a life after death to the Pharaohs. Tomorrow the gigantic High Dam, more magnificent and seventeen times greater than the Pyramids, will provide a higher standard of living for all Egyptians.” Into those two sentences more than five thousand years of Egyptian history has been distilled. The British historian Arnold J. Toynbee tells us that, when the ancient Egyptians had succeeded in bringing the water and soil and vegetation of the Lower Nile Valley into subjection to the wills of human beings, the Pharaoh of that period faced the problem of how he would use the marvelous human organization that was ready to do his bidding. It was a moral challenge. Would he use the resources at his command to improve the lot of his subjects? “We know the answer,” writes Toynbee. “He built the Pyramids; and the Pyramids have immortalized these autocrats, not as ever-living gods but as grinders of the faces

of the poor. . . . As a nemesis for their misguided choice death laid his icy hand on the life of this growing civilization. . . ." The result was tragic. It set in motion forces that caused Egyptian society for the next two thousand years—half of its total existence—to be "not so much a living organism as an organism dead but unburied." In other words, more than half of Egyptian history is "a giant epilogue." So today, another ruler of Egypt is seeking to do what might have been done thousands of years ago. Instead of building pyramids to guarantee immortality to dead rulers, he will build, with the assistance of the International Bank, a dam to make a better life possible for living people. Irrigation from the proposed High Dam would make possible the cultivation of at least another two million acres, play a significant role in flood control, and generate annually ten billion kilowatts of electric power. This one project could change the face and the destiny of Egypt. It is worth more in the struggle against communism than all the witch hunts and so-called investigations that fascist-minded Americans could concoct in a thousand years.

At Last, Jail Terms For Drunken Drivers

BELIEVE it or not, in a recent issue of *The New York Times* appeared an editorial which began as follows: "It is gratifying that the city's magistrates have finally realized that there is no worse menace on the road than the drunken driver and that only stern punishment might deter motorists from mixing highways and highballs. The policy of jail terms for first offenders convicted while intoxicated, initiated by Magistrate Pete M. Horn, head of the Traffic Courts Committee, should be applied by all members of that court." Indeed it should! And it is amazing that traffic officials have been so slow in finding out this elemental fact of modern life—or, perhaps we should say, so reluctant to admit it. Anyone who has ever tried to get reliable statistics on accidents caused by drunken driving knows the subtle means employed to cover up the truth. And yet the *Times* editorial states that "the man who drinks and drives last year was responsible for 20 per cent of the fatal highway accidents." That figure, of course, is high, but still one wonders how many additional accidents so caused were reported in some other category. When 663 Americans are slaughtered on the highways in one holiday week end, it is high time that something be done to keep drunken and drinking drivers from behind the wheel. Putting them behind bars ought to help.

Foreign Policy A People's Issue

NOW THAT the next Presidential campaign is beginning to take form, exuberant hopefuls are saying here and there that this or that issue should be barred from the campaign. One of these is foreign policy—a political hot potato that most candidates, frankly, would prefer not to handle. But why should they not handle it? Do not the American people have a right to know where a candidate stands on foreign policy? It is their sons who will have to do the fighting and the dying if that policy should lead us into war. Certainly they ought to know before they go to the polls where any

candidate stands. Otherwise they may find, too late, that the nation is, not only on the "brink" of war, but over the precipice at the point of no return. The same goes for civil rights, with special emphasis on desegregation. Now that the Supreme Court has spoken unequivocally on desegregation, no political candidate in the land can afford to be silent. The people have a right to know where he stands on that important issue. To wink at the Supreme Court decision, to pay it lip service, or to make pretty speeches about the achievements and the glories of democracy, and stop at that, is to render disgraceful disservice to the United States of America. That goes for members of Congress, for the governors of the several states, and for the President and his cabinet. We have no democracy to give away or to sell or to force upon other peoples so long as we bypass it and thwart it and make it null and void here at home. If a bipartisan policy can be achieved at either of these points—foreign policy and civil rights—then let the candidates say so and spell out their agreement, so that the people will know precisely what it is. If no bipartisan policy can be arrived at, then let the candidates say so and tell the people exactly where the issue lies. A national election campaign in a democracy should be a genuine campaign, not an exhibition of sophomoric oratory. It should deal with problems, not with personalities. It should be free from shadow boxing, from make-believe, from heroic efforts to knock down straw men. It should face up squarely to the real issues which confront the American people.

Church Cooperation In National Council

BOUND together through commitment to "Jesus Christ as Divine Lord and Savior," the thirty constituent communions of the National Council of Churches reached new heights in church cooperation in 1955, as recent reports clearly indicate. For example, the council sponsored eight national assemblies and conferences that came to grips with such matters as the churches and social welfare, the Christian world mission, and religion and public education. Through it the member communions spoke as one on some of the major issues of our day. They pledged assistance in strengthening the public schools as the bulwark of democracy and continued effort to improve religious education in the home and the church; took steps to impress upon the U.S. department of agriculture the determination of church people that our nation's surplus food and fiber be made available to the hungry and needy overseas; acknowledged the need for adequate defense measures in the light of existing circumstances, but reaffirmed opposition to permanent universal military training; adopted several resolutions concerning tensions that developed in the wake of the 1954 Supreme Court decision outlawing segregation in the public schools; deplored the haste with which Congress acted to terminate federal trusteeship of Indian Americans, and suggested a six-point program to facilitate their orderly transition to full participation as citizens. And this is only a sampling of the work accomplished by the 2,165 ministers and the 2,065 laymen and laywomen who constitute the National Council's team of church cooperation.

Accent on Christian Education

ON SUNDAY, April 15, the fifty-eight schools, colleges, and seminaries related to the American Baptist Convention will observe Baptist Education Day. The theme for this observance is "Faith and Knowledge—the World's Need."

In March, every American Baptist church and educational institution received a packet of materials to be used in this observance. In brief, the plan is that churches will have guest speakers from these institutions, and student deputation teams will visit churches in their area.

A major objective of the day, which is held in conjunction with National Christian College Day (sponsored by the commission on Christian higher education of the National Council of Churches), is to encourage high-school young people to attend a college or university where there is a distinctively Christian influence. The observance also will emphasize the importance of the Institutional Budget to the life and work of our denomination, and show how the American Baptist Student Aid Fund is enabling a constantly increasing number of young people to obtain a college education under Christian influence.

■

The importance of our denominational schools and colleges is something that we no longer have to argue alone. An independent organization—the Ford Foundation—is arguing it for us, by granting to twenty-two of these schools a total of \$9,180,400 from the \$500,000,000 appropriation it made last December 12 to the nation's privately supported colleges, universities, and hospitals. Money talks, and here, at least, it speaks in eloquent terms of the value to society of these educational institutions, including twenty-two related to the American Baptist Convention.

For these grants we should, of course, be deeply grateful. And we should be challenged to do more than we have been doing toward the support of these institutions. Commenting on the Ford grants, Ronald V. Wells, executive director of the division of secondary and higher education of the Board of Education and Publication, said: "We are encouraged as a denomination by the increasing concern of individuals and of private philanthropy in the support of the church-related college, as evidenced by this most significant gift. However, we join with industry and private philanthropy in recognizing that this is simply one step in the direction of adequate financing. For this reason, everything that individuals and private philanthropy and the denomination can do will be required to underwrite Christian higher education in the next decade."

When we consider that the enrollment in colleges and universities in the United States is expected to double in the next fifteen years, we can begin to understand how right Dr. Wells is. The 1955 enrollment of more than forty thousand in our denominational schools and colleges will leap to more than eighty thousand by 1970. Knowing the overtaxed facilities of many of these schools at the present time, we can well imagine what the problem will be ten to fifteen years from now.

The problem will be common to all colleges and universities in the United States. Either they will greatly

expand, or they will select only the students they can accommodate. They cannot maintain the status quo. Either they will make room for twice as many students as they now have, or as many students as are now going to college will be turned away. The problem is as simple and as potentially tragic as that.

Over against that problem, let us take stock of our means of support. Approximately seven cents out of every dollar contributed to our Unified Budget is used in the work of the division of secondary and higher education, with more than half of that amount going directly to schools, seminaries, and student centers. In addition, there are the contributions of individuals and churches to the Institutional Budget and to occasional capital-funds campaigns. Alongside the magnitude of the needs of our schools and colleges now, and of greater needs in the immediate future, this method of support is, obviously, inadequate. It will take more than token support to meet the unprecedented challenge that lies just ahead of us.

Again, we no longer stand alone in arguing the importance of education that bears the marks of quality. Ponder these words by Henry Ford II: "Industry, commerce, government, the arts, the sciences, and the professions—indeed, our whole way of life—depends heavily upon the quality of our education. Recognizing this fact, the trustees of the Ford Foundation want to do everything they can to emphasize the cardinal importance of the college teacher to our society."

And when that teacher is a Christian teacher, teaching in a Christian college or university, how vitally important his teaching is! The racism that now blights large areas of our American life, the greed and the graft and the gangsterism that have settled down upon us, to say nothing of the threat of fascist elements of our population, or the impending doom of atomic annihilation for us all—consider all this and you will see why Mr. Ford declared that "industry, commerce, government, the arts, the sciences, and the professions—indeed, our whole way of life—depends heavily upon the quality of our education."

■

Quality of our education. Quality is the specialty of our Baptist-related schools and colleges. It is a Christian quality, a plus that accompanies quality of other dimensions. Our schools and colleges, of course, do not teach a special brand of mathematics or history or language or science. Nor do they have better courses in these subjects than may be found in state colleges and universities. But they do have Christian teaching and influence to a degree that cannot be equaled in other institutions. So, in a church-related school a student finds more than he could find elsewhere—a Christian point of view, a Christian perspective, a Christian outlook on life.

The theme for Baptist Education Day—"Faith and Knowledge—the World's Need"—is true and timely. Faith is placed first, and rightly so. Knowledge without faith can be a dangerous thing; it can lead to the destruction of human lives and of human values. Likewise, faith without knowledge is impotent, totally inadequate in meeting the needs of our world. Our world

needs both faith and knowledge—faith enlightened by knowledge, and knowledge tempered by faith. It needs an unmistakable accent on Christian education.

"Progress is our most important product," says a well-known industrial firm. "Christian education is our most important product," might well be the slogan of our schools and colleges. In an age of grave uncertainty, in a time when the future of civilization hangs precariously in the balance, these schools and colleges offer young men and young women standard educational opportu-

nities, together with something else—a Christian influence and emphasis.

In a folder published by the Board of Education and Publication is the story of eight-year-old Jimmy, who was awakened by the striking of the clock downstairs. He counted, "Ten, eleven, twelve, thirteen!" His eyes wide with wonder, he dashed into his parents' room, crying, "Daddy, it's later than it has ever been before!" Exactly so. When it comes to Christian higher education in America, it is later than it has ever been before.

How Do You Think of Your Missionary? Is He . . .

Link or Buffer?

By GEORGE D. YOUNGER

AS ONE WHO SERVED as a pastor for four years before being appointed a home missionary, I feel that I am in a good position to assess this business of "being a missionary." I had always thought that by my call to the Christian ministry, and by my ordination, I became a missionary of the gospel of Jesus Christ.

In fact, many things about being a pastor are similar to being a missionary. A pastor does not usually belong by birth or upbringing to the community where he serves, but comes in from the outside. Many times he seems to be representing an ideology that is foreign even to some church members. And occasionally it is suspected that his loyalties lie more with an outside organization, such as the national denomination or the state convention.

For me, therefore, an appointment as a missionary of the American Baptist Home Mission Societies has meant only a shift of position, a change of sponsors. I have been amazed, however, to discover that for many people this "being a missionary" means something entirely different. At first I was amused by the way church people think of us missionaries, but now I am alarmed by it.

The psychologists have described for us the way in which people like to "identify" with other people, the way in which they try to feel close to them and a part of them. It seems to me that too many of our good Baptist people, with the best intentions in the world, identify with the missionary and not with the people with whom he works. They feel close to the person who is "like us," but never get close to those brothers for whom Christ died who are the real reason for having missions and missionaries.

A few examples will show what I mean. Baptist church people every year are paying more attention to the America for Christ Offering and increasing their gifts to it. But the same church people who support an America for Christ Offering will back down on a request that two children have a summer vacation in their homes, because the children's skin is black and there are no Negroes in that town.

Through Overland White Cross, church groups do more than their share to keep our city-mission projects supplied with materials they need for their programs. But the same church groups have not yet discovered that a letter or a visit to a state legislator about his stand on slum clearance and public housing (and sometimes a vote for a new legislator) can mean more for the day-to-day living of the people in a city than a hundred missionary boxes.

In missionary talks and missionary literature our Baptist church people are proud of the fact that they are supporting churches which are completely interracial. But the same church people are not so willing to take a stand or to speak up when it comes to the question of admitting a Negro or some other member of another race to the membership of their own church.

So, these people identify with their missionaries, not with the people to whom they sent the missionaries.

We would all do well to remember the experiences of the world church as nationalism has risen to challenge its work in the traditional "mission countries." It has been learned that we can no longer think of "sending churches" and "receiving churches"; all churches are partners in the world mission of Jesus Christ. The emphasis now is upon forming churches which are truly indigenous—that belong to the people who are their members. In many places the missionary no longer bears that title, but is called a "fraternal worker." There is a lesson here for our work in our own country, even though the challenge may not come from the philosophy of nationalism.

My wife and I have gone in to live with, and to work alongside, the people to whom we have been sent. Their problems are becoming our problems, their hopes our hopes, and their fears our fears. Together we are forming a church.

We want to ask you who make it possible for us to do this work, what you consider "being a missionary" means. Do you want the missionary to be a link between you and these people, or a means to keep them at arm's length? I, for one, did not become a missionary to be a buffer. I intend to be their representative to you, as well as your representative to them. Which do you want: a link or a buffer?

NOTE: This article is the substance of a statement which Mr. Younger made when he was commissioned as a missionary, January 18.



National B.S.M. president Bob Wallace, Berkeley student, outlines agenda for an executive committee meeting held in the Graduate House in Chicago

The Baptist Student Movement Comes of Age

*The story of an organization that challenges students to face life
'in terms of a realistic and vital partnership with Jesus Christ'*

By BARBARA ATKESON

A SUNDAY SCHOOL TEACHER once asked her pupils why they believed in God. She got a variety of answers, some full of simple faith, others obviously insincere. The one that stopped her short came from the son of one of Boston's best-known ministers. He frowned and answered, thoughtfully, "I guess it just runs in the family."

This second- or third-generation Christianity was the topic of discussion recently at a meeting of the eight-member executive committee of the Baptist Student Movement. They were going through a period of intense self-analysis. The question at point had been raised by one of the representatives-at-large: "Just what is the purpose of this Baptist Student Movement, anyway?"

The answers that came out of that discussion were far from superficial. A student from Illinois suggested that the B.S.M. should help young Christians to grow in their faith. A student from Iowa said that the only valid purpose for *any* Christian organization was to bring people—students in this case—to find salvation through Christ. A girl from Pennsylvania said, "Even if the Baptist Student Movement did nothing else, it

could certainly serve the kingdom of God by bringing a few of us second- or third-generation Christians to a firsthand experience with God."

But *can* the Baptist Student Movement do these things—evangelize, educate, revitalize? From the evidence now at hand, the answer is yes. The Baptist Student Movement has come of age.

All over the country, American Baptists are taking new interest in their students—new interest, in fact, in the entire cause of Christian higher education. Much of the future of the denomination, and, indeed, of Christianity itself, rests with the young people who are training for world leadership in our colleges and universities. In turn, the effectiveness of the role that these students play as Christians depends largely upon the effectiveness of our ministry to them while they are on the campus.

This concern on the part of the denomination leads to a reciprocal relationship. The churches are finding untapped leadership resources as they look to students for administrative, pastoral, and educational assistance. In turn, students all over the country are becoming interested in church vocations or in the part which they

B.S.M.'s History

The Baptist Student Movement traces its ancestry to 1903 when the first American Baptist minister was appointed to work with students at the University of Michigan at Ann Arbor. Student work grew steadily in the decades that followed.

From 1946 to 1952, the student commission of the Baptist Youth Fellowship served as the only student organization. However, the B.Y.F. also served junior and senior highs and working young people. The unique problems and potentials of the campus soon caused many voices to be raised in favor of a separate organization, specifically for students.

Following votes by the student commission, the national council of the B.Y.F., and the Board of Education and Publication, in 1952, authorization was given for the formation of the Baptist Student Movement.

Nearly one hundred enthusiastic students at the first national assembly at Green Lake in June, 1953, drafted the movement's constitution and statement of purpose. Over 600 attended the first national Baptist student conference in 1954.



Howard D. Rees, university pastor for all Baptists in the Washington area, chats with students on Capitol steps

may play as laymen. As American Baptists put trust and confidence in their students, and in the Baptist Student Movement, so will the students help to revitalize the denomination.

Staff members of the department of university pastor and student work of the Board of Education and Publication, noticing a marked increase in student participation in Baptist churches and in student groups, have asked the reasons for this new interest. In almost every case the reply has been: "The Baptist Student Movement. It has given Baptist students a new sense of responsibility and of loyalty to the American Baptist Convention and to our local work. Baptist Students are finding in the B.S.M. a source of real inspiration and stimulation."

THIS VITALITY is being shown on many levels, every one of which justifies the existence of the B.S.M. In all parts of the convention, student groups which have been meeting in churches or on college campuses for several years are now making initial contacts with the B.S.M. and the department of university pastor and student work.

Why are these groups interested in the work of the Baptist Student Movement? They are seeking communication with similar student groups. They are looking for help in outlining their programs and are asking for the leadership of a parent group which will assist them in establishing continuity. They want stimulating and worthy objectives which, though coordinated through a convention department, are student-initiated, student-centered, and student-executed. A Hillsdale student, delegate to the 1955 meeting of the national assembly (governing body of the B.S.M.), said: "I've never seen anything like it. This is for me! Why, do you know, the assembly did everything, all by itself. There were only a few adults at the meetings, and they just watched and listened. We had to *ask* them for information and advice!"

This is the B.S.M.—self-governed through its national assembly, a body made up of one delegate from every local group and one delegate from every state or regional group. This body, conducting the business of 50,000 American Baptists, has given our students responsibility, encouragement, and voice.

Another sign of vitality is seen in the national Baptist student conferences, during which the national assembly meets. The 1954-1955 conferences, held at Green Lake, averaged 650 in attendance. These meetings, centering on the study of "Christian Obedience in the University" and "The Christian Student in the Life of the Church," called together students from all our Baptist colleges and seminaries, plus students from hundreds of state and private colleges and universities.

It is interesting to note that the students themselves, realizing the potential of the B.S.M., and desiring that the B.S.M. continue to be shaped according to the will of God, have voted to change the emphasis of their conference. In 1956, instead of study centering on a general theme, the conference will take the form of a series of workshops, which will explore the nature of the B.S.M., its mission, and its program. Designed to foster creative thinking, the conference will undoubt-

MISSIONS



Kenneth Ewing, Baptist university pastor at Purdue, leads an informal session of Student Council, called to plan special program in Indiana

edly influence both the individual student and the entire Baptist Student Movement.

From these conferences, and from other Baptist Student Movement activities, young adults are going back to their schools, their homes, and their churches with a deeper understanding of their role as Christians. They are taking new interest in missions. They are assuming more financial responsibility for their own program and for the work of their home and college churches. They are entering more fully into church activities. And they are going out more confidently, more courageously, to witness to the gospel of Jesus Christ.

That witness takes on many forms—new insight into the role of studentship, new understanding of the family unit, and a new realization of the magnitude and power of the entire church of Christ.

THROUGH the Baptist Student Movement, students have found an opportunity to function concretely as members of that body, the church of Christ. Until the B.S.M. became self-governing, Baptist students had no direct vote in the affairs of the United Student Christian Council (a federation of fourteen Protestant student Christian movements in the United States), or of the World's Student Christian Federation (a fellowship of student Christian movements in fifty-seven countries throughout the world). Now, however, they are participating through discussions, decisions, and financial contribution. The U.S.C.C. and the W.S.C.F. are newly aware of the Baptist witness. For example, a non-Baptist student remarked to a B.S.M. delegate at a recent U.S.C.C. meeting: "You know, I'm beginning to see what it must mean to be a Baptist. It's really something to watch you guys in operation—making your own decisions, casting your own votes. It's wonderful!"

Yes, it is wonderful. Wonderful that a group of students had the vision, many years ago; that they had the leadership, both national and local, which recognized the validity of their desires. And wonderful that they belonged to a church which allowed them to make

their own decisions, cast their own votes, and give birth to a fellowship which would meet their needs.

What are their needs? Listen to these questions—questions asked by real students in actual college and university settings. A Minnesota student asks: "You talk about the search for truth. If we, as human beings, are finite and mortal and limited, and if, therefore, we cannot expect ever to find the truth, why seek it?"

A question from a psychology student from Wisconsin: "What constitutes a real experience with God? Can I know that I am a Christian? What does it feel like to be a Christian?"

Another question—from a graduate student in philosophy: "Why is Christianity the best religion of mankind? Can we prove that it is best?"

One more query—a young man from Missouri: "What does it mean to relate one's faith to one's academic vocation?"

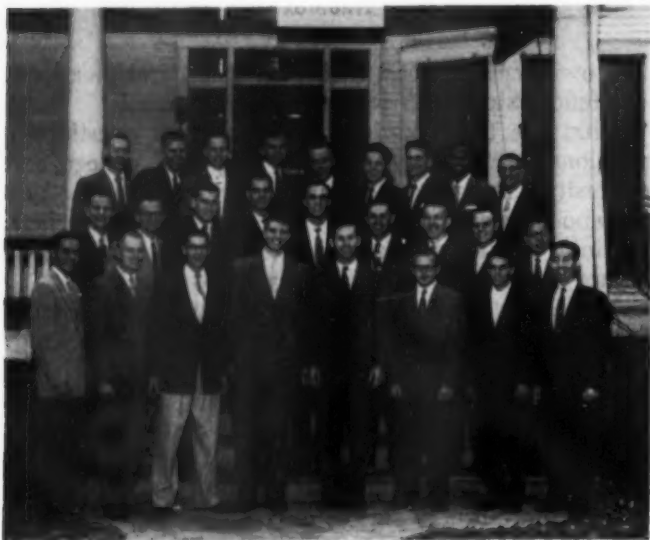
Add to these such questions as "Was there a chance that Christ could have failed on the cross?" "Why did God create man?" "What is free will?" "Can a student be intellectual about his religion?" "Do I have any direct responsibility to my home church?" and you begin to get a picture of the needs of a student. These, however, are only specifically *religious* questions. There are many other types of questions and many other needs. It is little wonder that Louis Norris, president of MacMurray College, said recently, "The average college student today is a displaced person, physically, mentally, and spiritually."

THIS, then, is our task—to minister to these displaced students, wherever they may be, whatever may be their needs.

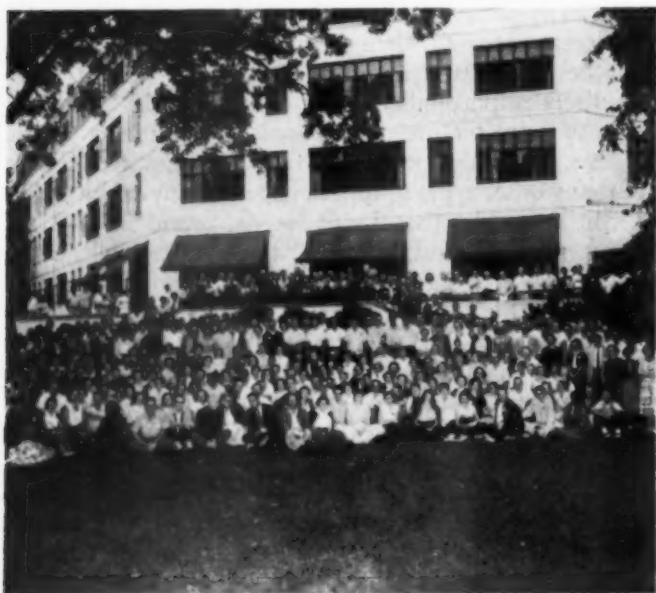
Howard R. Moody, university pastor at Ohio State, recently told a group of college-town pastors: "Too long have we tried to conserve our students without regard to the social fabric of the university. Too long have we let that social fabric counteract everything our churches are doing. Too long have we let our students be won



The individual exploring his calling to studentship is the Baptist Student Movement's primary, year-round concern



These 26 men live in 'Koinonia,' cooperative residence operated by the Illinois Baptist Student Foundation



Seven hundred students from 37 states attended the second student conference at Green Lake in September

over by the cult of objectivity. We are called to witness, called to evangelize, called to conserve our young people. Called, indeed, to student work."

Called to student work. There are nearly 50,000 American Baptists in colleges and universities throughout the country. According to projected statistics, the maximum potential for 1970 will be 100,000. At present, one-tenth of our 50,000 students are in Baptist colleges. Two-fifths of the 50,000 are in universities served by our university pastors and student workers. But one-half of these 50,000 students, as nearly as we can estimate, are going to school where there is no full-time, direct ministry to Baptist students.

Here again, we can thank God for the vision of those young men and women who insisted upon the formation of a student movement. Because of them, and because of the B.S.M., we have a channel through which to reach these isolated students—a means by which to help the local minister or the faculty member or the layman communicate with these students in terms of their real needs.

PRIOR to the B.S.M., the term "student workers" referred to a group of approximately sixty people whose central responsibility was a campus ministry. In the last three years, thanks to the B.S.M., many new student groups have been formed, with Baptist churches and ministers as their sponsors and advisers. As a direct help to these people, the department of university pastor and student work is developing a "College-Town Pastors' Program." The minister who qualifies as a college-town pastor becomes a member of the Baptist Associates in College Work (formerly the University Pastors' Fellowship) and finds many opportunities to study with other student workers the general philosophy of the campus ministry.

Alexander Miller, in his book entitled *The Renewal of Man*, says this about the relation of the church and higher education: "Those of us who care for the University may permit ourselves to dream: that there may be combined with the Community of Learning a Community of Faith in which man being tutored in the simplicities may handle the complexities with integrity and fruitfulness; a community of men who, having learned simplicity, may bear sophistication with grace and without aridity."

YET WE MUST do more than dream; for the challenge is real and immediate. Listen again to the executive committee of the Baptist Student Movement as they discuss the needs of their fellow students and as they try to shape the B.S.M. to meet those needs. Listen as they summarize the purposes of the B.S.M.:

"It shall be the purpose of the Baptist Student Movement to confront members of the campus community with the necessity of facing all of life in terms of a realistic and vital partnership with Jesus Christ, a relationship which affects basic values, develops Christian community, stimulates spiritual growth, encourages discernment, and compels witness."

This is the Baptist Student Movement. It has come of age!

Christ Is Risen—For What?

Two reasons: first, that he might reign from the cross; second, that his earthly life might become the pattern for every Christian life

By JOHN A. MACKAY

EVERY EASTER DAY, millions of people crowd the churches of the United States to form the largest congregations of the year. At some time during the service the words resound, in Scripture reading or creedal cant, "The third day he rose again from the dead." The cadence of this great affirmation of faith sounds in an atmosphere fraught with exuberant color. At the close of the service the throng files out of the sanctuary. Active members of the church walk side by side with a host of church alumni who have come at Eastertime to pay their annual homage to the Risen One. In the concerned and reflective mind the thought is awakened: Christ is risen—but, for what?

One thing is sure. Christianity is the religion of the resurrection. A study of the New Testament makes it quite clear that the Gospels were written backwards. Each narrative of the life of Christ was composed in the context of the rising from the dead. The story of Jesus from Bethlehem to Golgotha is a tale which gets its meaning from the certainty, "The Lord is risen indeed." Beyond all ancient myths of life's rhythmic renewal, and Homer's "rosy-fingered dawn" that heralds the springtime, stands this trumpet-like declaration of Christian faith, with its vast historical and cosmic report: "He ascended into heaven and sitteth at the right hand of God, the Father Almighty. From whence he shall come to judge the quick and the dead."

But for *what* did Christ rise?

In Spanish-speaking countries, where most of the people happen to belong to the Roman Catholic communion, it is sometimes affirmed that Protestant Christians in the United States have made an escapist cult of Easter. The form of its celebration is due, it is said, to an intense dislike of suffering and of all the trappings and vestments of death. It is pointed out that rarely in our church premises is any canvas found which depicts the excruciating pain of the Redeemer, but only portraits that set forth his calm control of hostile circumstances and his triumph over pain and death. Attention is drawn to the high development in our country of the mortician's art, and to the bright colors and gay flowers that abound at funerals. Our Easter celebration, it is alleged, is no more than a joyous release from the high tension of the Lenten season. With fashion parades on village streets and on the boulevards of great cities, the last shades of night are banished. Henceforth, death and all the works of darkness will be disguised by the arts of life and light. We may reject this view of us as sheer travesty, but we should ponder it thoughtfully.

Those who make this criticism prefer to retain as the central symbol of their Holy Week the agony and squalor of unrelieved suffering. These are truer, they say, to the core of the Christian religion and to the grim realities of human life and history. Let these devotees of the Spanish Christ remember and reflect, however, that in one of the greatest centers of their religious faith, Seville in Andalusia, Easter Day is greeted by the first great bullfight of the season. The gore and the shouting which marked the scene around the Crucified are carried forward into the tumultuous arena that greets the *toro bravo* which is foredoomed to die. It should not be forgotten, too, that in the world of Spanish Christianity, where are found many of the most celebrated creations of pictorial art, there is not a single canvas of the resurrection. In this tradition Christ crucified bowed himself quite literally out of history. The saving event whereby he died for sin is re-enacted liturgically by the church in the eucharistic sacrifice. But the Risen One, who was "dead and is alive for ever more," shall no longer participate directly in human affairs. He passes from the cross to the judgment throne.

CHRISTIANITY is ill served by an attempt, by whomsoever made, to separate the cross and the resurrection. Neither one can be interpreted alone, but only in the light of the other. Participation in the thrill and splendor of an Easter festival, let us American Protestants remember, can easily become a substitute for participation in the life and ongoing purpose of the Living Christ. Indeed, mere concentration upon religious observance of any kind, whereby Christianity tends to be reduced to an aesthetic experience, can easily become a betrayal of the religion of the resurrection. It is not enough to bow our heads, or lift them up, at the portrayal or remembrance of the central verities of the faith. It is necessary that we engage in a true conversation with the Crucified and Risen One, and that we commit our lives to him forever. There is always real danger that Christian worshippers re-echo a famous saying of Voltaire. When the famous skeptic was charged that he had been seen to bow at the passing of a religious procession, he replied, "We salute but we do not speak."

Sobered by these reflections, let us look at the Easter celebration. There are two facets of our Easter faith which call for special emphasis. The first is the permanent place of the cross in the resurrection life. The second

ond is the indissoluble continuity between the pattern of Christ's earthly life and his activity as the Risen Lord.

When the question is asked: For *what* is Christ risen? The answer is this: *Christ is risen that he might reign from the cross.* The cross is the place where the sin of man and the love of God met in redemptive encounter. It is also the symbol of struggle and suffering in the Christian's life.

THE REGAL FIGURE of Christ in the Book of Revelation retains the scars of suffering. The majestic Lion of the tribe of Judah, who alone can open the seals of the Book of Destiny, is portrayed also as "a Lamb, standing as though it had been slain." In the imagery of the apocalyptic seer, the Risen One never ceases to be the Crucified One.

The same emphasis is deeply imbedded in the thought and experience of Paul. It was Paul's deep yearning to "know Christ and the power of his resurrection," in order that he might be able to "share his suffering, becoming like him in his death." Paul craved the power of the Risen Christ to help him in his spiritual struggle and to carry his own personal cross!

A man in the modern era who had a deep insight into the abiding significance of the cross, and for whom it was life's truest and most creative symbol, was the Spanish writer Miguel de Unamuno. When our civilization was still basking in its Victorian Era, and was being doped into security by the idea of inevitable progress, Unamuno wrote his famous *Tragic Sense of Life*, just two years before the outbreak of the First World War. The visitor to the old university of Salamanca is startled when he looks at the bust of the great Basque writer which stands at the head of a stairway. Engraved over the heart in the bronze figure which commemorates Spain's greatest literary figure since Cervantes, is the figure of a cross.

"Unless a grain of wheat falls into the earth and dies," said Jesus, "it remains alone; but if it dies, it bears much fruit." This is the revolutionary Christian truth that goes far beyond the insight of Greek sage or Hebrew prophet. By rising again from the dead, by his victory over death, Christ, in the words of Unamuno, "made death our mother." What, to the purely secular eye, appears to be nothing more than world renunciation, stands forth in the light of the resurrection as world transformation. Because Christ is risen, earthly values sacrificed for the sake of Christ—and the gospel—give birth to a new order of values. Now, as ever, men must lose their lives to find them.

But once again. For *what* is Christ risen? The answer is: *Christ is risen that his earthly life might become the abiding pattern for every Christian life.*

The words and spirit of the Hallelujah Chorus are gloriously true. Christ is, in very truth, "King of kings, and Lord of lords." True is it also that "he shall reign for ever and ever." A majestic, omnipotent Christ is the central fact, the adamant pivot, of history. The Risen One is no merely immortal spirit; he is no benignly beneficent ghost; he is the organ of almighty power and wisdom for the future life of mankind.

Christians are called to be "Christ's men and women." That is their vocation. But how shall they know what

Christ is like if they are to follow him and obey his imperious mandate to make disciples of all nations? He is the Christ of Judea and Galilee; he is the Christ of the conversations and friendships recorded in the Gospels. The Risen Christ does not cease to be in spirit what he always was, the lover of simple people and the Savior of the lost. He is the Christ of the little acts of kindness and the mighty acts of healing. Above all, he is the Christ of matchless faith in God. The resurrection has sanctified these forever and made them the pattern and norm for Christian thought and behavior.

The power of the resurrection is bestowed upon Christians in order that they may be inspired in the pattern of Christ's earthly life. All those odds and ends in his life which seem to build up to no climax, those chances and changes that appear in the Gospel narrative, the choices he had to make, the temptations he had to face, the conversations he held with plain people, his saving encounters with seeking souls, his communion with the Father—these all become the very stuff out of which the kingdom of God is formed.

Because Christ is risen, there can be no permanent antinomy between self-realization and the good of all. For that reason the communist view of society is wrong. There will always be, however, a place in life for holy anger and a blazing devotion to justice. In the figure of the Christ, before whose flaming eye and uplifted lash irreverent and avaricious men, betrayers of true religion and exploiters of simple folk scurried out of the Temple, the symbol and hope of ultimate justice stands boldly forth.

He who through devotion to the Risen Christ "seeks those things which are above" will continue to be concerned over the welfare of all people, as individuals and as groups. He will recognize the dignity of the humblest human personality. He will not allow society or the state to exploit men and women for purely collective gain or progress. He will be a crusader for the proposition that souls are more important than civilizations, and will proclaim that a civilization must be judged by the spiritual quality of the people it produces. Christianity itself, as a religion, must also be judged by the contribution it makes to the development of persons in whom the spirit of the cross and the power of the resurrection are equally real and regnant.

WHAT is more needed than anything else in the Christian church in our time is an experience of what it means to enter into union with the Crucified and Risen Christ. It is a paradox of Christian faith, but a reality of Christian experience, that the Living Lord, he who "sitteth on the right hand of God the Father Almighty," lives also on the frontiers of earth. Let evangelical experience today re-echo the words of the medieval saint who said, "He is closer to me than I myself."

The Lordship of Christ must begin in the soul of the individual Christian before it can become real in the church or in society. No word that Paul spoke, no affirmation of faith that he made, needs to be recovered with such urgency as this: "Christ lives in me." This is the Christ of Galilee and Golgotha, the Risen Christ who is "head over all things for the church which is his body."

Our Ministry to Service Personnel

What are we doing by way of providing a Christian ministry to men and women in the armed services? What more should we do?

I

This, Too, Is Missions

By MAX WEBSTER MORGAN

IT WAS CHRISTMAS EVE, and because it had fallen on a Wednesday night, we had been in the midweek prayer service in our church, singing carols and telling what the love of Christ meant to each one of us in this amazingly beautiful season of the year.

Scattered through the congregation that evening were young men in uniform. They had left the Air Force base eight miles behind them and had come to worship in a church that would remind them of home. Just before the service had ended, the wife of the pastor arose to speak in the informal surroundings and extended an invitation to any or all the men in uniform to join us for a little while at the parsonage, following the benediction.

Many of the men had previously arranged plans for the remainder of the evening, but two of them went home with us. As we sat around the glow of the fireplace, they told us about their homes and their loved ones. Much later that night I drove them back to their barracks. And several months later I had the joy of welcoming one of them into our church family by letter, and still later of uniting him in marriage to one of the young women of our church. The second young man I led through the waters of baptism as he united with our church and brought a vital Christian witness with him into our spiritual family.

More than three years have fled by with unbelievable speed, and that pattern has repeated itself countless times over. Our church not only has the normal mission of ministering to the needs of our city and community here in the very heart of the nation and in the capital city, too, but has a special privilege as well. More than seven thousand young men live at Forbes Air Force Base, only a few miles outside our city limits.

The First Baptist Church is located directly across the street from the Statehouse, in the very heart of Topeka, with every bus line in the city coming within one-half block of our doors. We feel, therefore, that we have a very special opportunity in performing a spiritual ministry that will help these young men, and, if they are married, their families, too, to feel that this is a real church home while they are here.

We have done our very best to make this 99-year-old church a warm-hearted, friendly place in which to work, play, and worship. No church has any right to be less than that, for "fellowship" is one of the most impor-

tant words in our spiritual vocabulary. We encourage these young men and their families to unite with us while they are in Topeka, and then when they have moved on to some other base to transfer their letters there just as speedily as they can find an adequate church home. A surprising number of them do exactly that, and as a result we have in our fellowship a large number of officers and enlisted personnel, together with their families, not just visiting, but belonging completely. Many of the single men marry while they are here, and so provide a real opportunity for the ministry of our church. Others come here shortly after marriage, and because either the husband or the wife is of another denomination or faith, we often have the joy of seeing them united in the fellowship of our church, with one or sometimes both of them coming for baptism.

We also put these young people to work in our church, giving them places of responsible leadership, electing them to the board of deacons, adding them to the teaching staff of our Sunday church school, welcoming them as officers of organized young adult classes, and encouraging them to accept offices in the Baptist Youth Fellowship program of our church. They enjoy it, too, and what a blessing they have been to us!

AS A RESULT of these experiences, many of these young people have made tremendously important decisions concerning their vocations in life. Two young men, both of whom were deacons while they were here, are now studying for Christian service, one in a Baptist college on the West Coast and another in a school in a neighboring state. Another, who was our youth pastor one year, is now studying for the ministry in a Baptist college nearby, and still another is serving in England, but waiting anxiously for the time when he can continue his preparation for the ministry. Still another, who came to us from another denomination, who had planned to enter the ministry within that fellowship, is now planning to become a Baptist minister and has married a fine young girl from our church.

Last summer, I discovered that this ministry is really a worldwide one. For, as I made a trip around the world, visiting all but one of our American Baptist mission fields overseas, and then joining in the Golden Jubilee Congress of the Baptist World Alliance in London, I had some surprising experiences. In Tokyo, I returned to my hotel quite late one night after visiting our schools in the Yokohama area, and found a young Air Force major, his wife, and their small daughter, who for several hours had been waiting for me in the lobby. We had a wonderful visit together. I had bap-

tized that major and his daughter here in Topeka. Now we were delighted to be together, and there was nothing too much for them to do to show their appreciation to their former pastor.

Later, in London, as I was sitting in Royal Albert Hall, I saw at the end of the row a fine, handsome young man engaging in every conceivable silent tactic in an effort to gain my attention. Recognizing him, I slipped out quietly, he did also, and out in the hall we were joined by his lovely young wife and another Air Force friend. The three of them had come seventy-five miles to London in the hope that they might see me even for a few moments, and all afternoon and evening they had been scanning every face in that great auditorium in the hope that they might see the familiar face of their pastor. There was good reason for that, too, for I had baptized the young woman and united them in marriage. The young man was anxious to return to the States as soon as possible, so that he could continue his college work, as he plans now to enter the ministry.

II

The Chaplain As a Minister

By CHARLES E. BOYD

IN OUR DAY, chaplains in the armed services perform a ministry that is truly ecumenical. Though the most segregated institution in America today is the Christian church at eleven o'clock on Sunday mornings, religious services in the armed forces are provided on a completely nonsegregated basis. People of all races mingle at worship. Chaplains of all races preach, teach, and minister to these integrated congregations.

This, however, was not always true in the armed forces. There was a time when some of us who were serving in the chaplaincy felt like special chaplains rather than American chaplains. In those days chapels, recreation halls, and mess halls assigned to minority groups were the poorest and most run-down of all. As jobs and assignments were handed out, the less-desirable ones were given to those whose skin was not white.

But today, all that has changed. Every man in the Air Force, for example, is given an assignment commensurate with his training, skill, and experience. Of course, there may be exceptions, but this is because policies must be put into effect by human beings who are subject to error.

Why should a minister be a chaplain? Why should he wear the uniform of fighting men? Obviously, of course, church members are included among those who are drafted into, or volunteer for, the services, and these need the best pastoral ministry our times can provide. Chaplains help these fine Christian people maintain a vital Christian life through prayer, Christian fellowship, and worship.

It has been said that chaplains have routine, unimportant jobs to perform. They have been described as those who run errands for other officers, wet-nurse the bad boys, give routine lectures, bury the dead, pacify the parents, and so on. This, however, is a distorted and untrue picture of the ministry of the chaplain. He has a far more important function to fill.



Offering for missions at a Baptist church. Right: Chaplains Walter McDuff and Maurine

For one thing, his preaching assignments are of the greatest importance. His congregation is composed of members of many communions and of all races. It is mostly a young congregation of persons who face the critical experiences of military service. Many of them have doubts and personal problems; some are cynical and frustrated, or afraid of what the future may bring. So the chaplain's message is vitally important.

But preaching is not the only responsibility of the chaplain. As any civilian pastor, he has many other responsibilities. The six-point program for Air Force chaplains includes religious services, religious and moral education, personal counseling, humanitarian projects, cultural activities, and community relations. These headings obviously cover vast areas of responsibility.

The character-guidance program of the Air Force (similar programs in the other services) is significant. Through this program each chaplain has an opportunity to discuss with all airmen and officers moral, spiritual, and emotional problems. Many have come to talk to the chaplain about religious or personal problems because of interest aroused at a character-guidance lecture.

The chaplain is a missionary who works with Christians and non-Christians who are away from the normal influences of home. These persons are away from the people whose chief business it is to create a better society. The chief business of the military is to protect and defend the society that we have. We, the chaplains, are reminders that one serves his country best as he serves God and is loyal to the best in his Judeo-Christian heritage.

There is a great evangelistic opportunity for every chaplain. Each time an airman reports to a new base, there is a mandatory interview with a chaplain. The airman fills out a religious preference card. In time, many



Baptist worship service. On platform, left to right, Maurice Johnson, Lucas W. Buttry

of those young men have significant conversion experiences. Often airmen have told us that they never thought about religion seriously until they came into the service, especially as they went aboard plane or ship, or were assigned to combat duty.

And there are great missionary opportunities. Chaplains can tell from firsthand experience what the spirit of Christ does for people in foreign lands. We know how it feels to worship and sing with people who are singing our familiar hymns and tunes, even though in a different language.

III

Christian Servicemen's Centers

By HARVEY R. KESTER

SOON IT MAY BE that *your* son will lose his identity and become just another number among thousands who are being inducted into the armed services each year, and who need our help as they are separated from the disciplines of the home and the home church. To meet the needs of these young people, the American Baptist Home Mission Societies help to provide Christian servicemen's centers in strategic areas across the nation. Each year, more than 200,000 service personnel benefit from the ministry carried on in nine centers which receive our support.

The influence of these centers is felt around the world. "Your influence kept me out of trouble many times," said a young man on his way home from Korea, who wanted to make one more visit to the center that had helped him so much. "When the going was the toughest, the memories of the many people I met at the center gave me a greater determination to try harder."

The purpose of these centers is to provide "a home away from home" for service personnel. "Your center gave me my first real home," said a lad from a broken home. "Just a thank you from a guy who cried on your shoulder. Hope you didn't mind taking Mom's place for a bit," writes another to one of our directors. "It's harder to leave this church than it was to leave home," remarked a serviceman at his farewell.

The directors and their co-workers also seek to bring service personnel into touch with the churches where they are stationed, where they may find opportunities for service. Qualified personnel are encouraged to serve on church boards and church-school staffs and in choirs and youth groups.

The program of the servicemen's centers is carried on by competent directors and hundreds of volunteer workers and trained hostesses who, in one center alone, served more than 4,000 hours in a single year. "Your hostess is a real Mom to the fellows," remarked one young man. "That's the first time a white woman ever spoke to me like that," said a Negro boy who felt at home at the center. "I didn't know someone of another faith could care so much," remarked a Roman Catholic boy.

The serviceman who arrives at his first assignment in a strange land, the new recruit who comes to the induction center with his grip in which he will soon be sending home his belongings, the young married couple who are moving into their first apartment, new arrivals at military installations who have just been outfitted with military uniforms—all these benefit from the correspondence carried on by staff members at servicemen's centers, as well as from the Christian literature that is distributed.

Counseling services are provided for those who need help, and assistance is given to families in trouble, as well as to dependents in need. "Thanks for setting me straight," said one man who had benefited from the counsel given by one of our directors. "My wife and I talked out our troubles, and the world looks like a much better place." "Your words were a real comfort to me after the death of my father," a bereaved youth told one director. One lad remarked: "I feel myself changing since I visited your center. I stopped drinking. I thank God for the friends I've made here."

Christian training enlists servicemen in worthwhile projects, such as conducting prayer groups, organizing "Gospel Teams" to minister to area churches, and arranging for servicemen to attend Baptist conventions.

Social and cultural activities include sightseeing trips, programs for special holidays, home hospitality, guard-house parties for those in prison, and coffee hours. Writing desks, writing paper, snacks, books and magazines, games—all contribute to an informal, homelike atmosphere.

The benefits to our denomination from service personnel who have been helped by these centers are manifold. These young men enrich the life of our churches with their testimonies and their talents, and often assist our churches in reaching the unreached. Their generosity has helped to make it possible for our Baptist servicemen's centers greatly to expand their facilities. One church, where over 80 per cent of the membership is made up of service personnel, was seventh in its state in per capita giving to missions last year.

Among the Current Books

LUTHER. By Rudolf Thiel. Translated by Gustav K. Wiencke. Muhlenberg Press. \$5.00.

According to the blurb on the jacket of this 500-page biography, "this is the real Luther—startling and unique—with the legendary additions of the centuries torn away." It is all of that. In its pages the stormy, passionate, and stalwart reformer of the sixteenth century lives again, walks among us as a real man rather than a legendary saint, speaks to us from his voluminous letters, polemical writings, sermons, and speeches. Gustav K. Wiencke's superb translation from the German is lucid in every detail, making for joy and verve in reading. The biographer's emphasis, and happily so, is on Luther himself rather than on the Reformation which he initiated. Well-chosen quotations allow Luther to speak on page after page. So, if a man reveals himself in his writings, there is good reason for saying that in this book is "the real Luther." Here is Luther the heretic, the monk, the warrior, the leader, the watchman. Here is the man who did more than any one else to break the stranglehold of the Roman Catholic Church upon medieval Europe and to give us the Protestant Reformation.

THE RIGHT TO READ: THE BATTLE AGAINST CENSORSHIP. By Paul Blanshard. The Beacon Press. \$3.50.

Paul Blanshard has again dipped his pen into a controversial issue. This time it is the censorship of the press. *The Right to Read* is in itself a thoroughly interesting and well-documented answer to a number of vital questions which concern every one of us: How do law and custom control our reading matter, especially with respect to what may be called obscenity, sedition, blasphemy, fraud, and violence? Are books on communism allowed a place on public-library shelves? How are divisive issues dealt with in public-school textbooks? Who determines which books can be used in public schools and which cannot? How bad are comic books, and should they be suppressed? Is antireligious literature given a free chance to be read? Is it wise to avoid controversial religious issues? How is the public protected against fraudulent advertising? What is libel? When is the Government justified in withholding public documents from editors and writers? When is censorship necessary to safeguard the morals and well-being

of society? Who will be the censors? Where will censorship stop? The author raises a warning voice against the broad censorship powers given to the postmaster general, and calls for the Government to halt "the drift toward monopoly ownership of newspapers by use of its anti-trust legislation." This book undoubtedly will arouse difference of opinion among its readers. Those who fear the challenge of a free press to their own power and position in society will react unfavorably. Those who know little about censorship will have their eyes opened. And those who cherish their right to read and to interpret all of the facts for themselves will commend the author for a worthy contribution to intellectual freedom.

THE DRAMA OF THE BOOK OF REVELATION. By John Wick Bowman. The Westminster Press. \$2.50.

This is an attempt to provide a wholesome guidebook to the most abused book in the New Testament. Ordinarily the people who write commentaries on the Book of Revelation either mistake its author's original intent in writing, or else make no attempt really to discover it. According to Professor Bowman, the theme of the Apocalypse is "the Christian theology of history," and he presents the material by giving his own translation in the modern idiom and a dramatic arrangement of the biblical text. The text and the concise interpretations of it appear on facing pages. There are seven acts, each with seven scenes. In addition, conforming to the form of dramatic literature in the first or second century, the book has a Prologue and an Epilogue.

EARTH IN UPHEAVAL. By Immanuel Velikovsky. Doubleday and Co., Inc. \$3.95.

This is the third book by a one-time practicing physician and psychoanalyst, which is written to advance the theory that the axis of the earth has shifted or tilted a number of times, so that there were hurricanes and tidal waves that literally swept over whole continents. Heat might also be developed in such cataclysms, and rocks would melt from the lava of great volcanoes. Animals and men would be hurled great distances, and mountains would spring up over night. And after it was over, seas would turn into deserts, their waters rolling away. This is the reason why tropical remains are

found near the poles, and the remains of polar animals and vegetation are found buried in the tropics. A part of his theory is that the whole dating of the geologic ages is much more recent than scientists in the past supposed. He thinks that great changes took place only a few thousand years ago, under catastrophic conditions. He is at variance with Darwin and the conventional theory of evolution. He believes in a cataclysmic evolution. He argues that the extermination of great numbers of animals was due to recurrent global catastrophes, rather than in accordance with the evolutionary idea that great animals died out because they could not adjust to a changing environment. The implication is that as world catastrophes have always happened, they may very well happen again. This is a form of scientific apocalypticism. The author freely admits that academic circles are generally hostile to his ideas.

SOLDIERS WITHOUT SWORDS. By Herbert A. Wisbey, Jr. The Macmillan Co. \$4.00.

The author of this book is head of the department of history and political science at Keuka College, Keuka Park, N. Y. He has given here a readable and interesting brief history of the Salvation Army, showing how the army evolved from a dictatorship under one general to the more or less democratic organization of today. He also shows the changes which had to come with the times from the day in 1880 when eight people from England began to work in New York, to the tremendous program of war work during two world wars. The growing emphasis upon scientific social work, and the army's adjustment to an era of more respectability, are clearly portrayed. The modern reader will be interested in the appraisal of Commander Evangeline Booth, who for so many years was commander of the work in America, and for five years succeeded Edward A. Higgins as general of the army.

HOW TO PLAN INFORMAL WORSHIP. By Winnifred Wygal. Association Press. \$1.00.

The purpose of this Leadership Library volume, by a former national Y.W.C.A. staff member, is to present essentials in selecting, planning, conducting, and sustaining uniform group worship. The most minute details necessary for effective worship services, are emphasized. Brief chapters on interfaith and interdenominational worship, illustrative worship services, and resource suggestions add to the maximum efficiency of this guide.

MISSIONS

Partners IN THE BAPTIST WORLD MISSION

'There Is No End'

'There Is No End,' by R. Dean Goodwin, director of communications, Council on Missionary Cooperation, is a study book in the development of this year's home-mission theme, 'Mission Field: U.S.A.'

BEFORE starting to write *There Is No End* (Friendship Press, 1956), the author asked several young people what kind of country they wanted to live in. Here are just two of the many answers he received:

"I want a free America and a responsible society. By 'free' I mean that . . . each person is given the same rights. . . . By 'responsible' I mean that every citizen must be concerned about the rights and advancement of every other citizen. . . ."

"An ideal America is a free America, not just free in the political sense, but free from prejudices and social bigotry, an America where men live and work together as equals."

With these thoughts in mind, Mr. Goodwin traveled north and south, east and west to see how America measured up to the ideals of these young people.

He talked with students and missionaries, miners and mountaineers, farmers and city dwellers, Indian Americans and Chinese Americans, and many other people. In the mountains of Kentucky and on the prairies of South Dakota, in large cities and in small towns, he asked questions in stores, in restaurants, and along the road. In the South, he visited high schools, colleges, and universities, observing how Christian schools are helping to improve racial relationships.

Dean Goodwin reports on what he saw and heard. His stories will remind many readers of their own communities and suggest what their churches could and should be doing right now.

In conclusion he says, "There is no end to the power of God to help us use opportunities he gives us. . . . He will keep us restless in our churches until we find in our communities the specific places where we can serve him. He will keep us restless until we go beyond our own communities in friendly concern and service."

Education Day Films

Sunday, April 15, is Baptist Education Day for American Baptist churches. It is important that our churches work hand in hand with our Christian colleges. Two excellent films explaining what a Christian college is,

and what it attempts to do, are available from your Baptist Film Library.

A Worthy Education—Shows the range of activities at Redlands University, one of our Baptist colleges in Southern California. This film will be of great interest to all prospective college students. Time, 25 min. Color. Service charge, \$3.00.

The Difference—Paul Reed attends a church sponsored college against his will. Ignoring its traditions and fighting its aims, his thinking is eventually straightened out by a fellow student. Paul is influenced by his Christian teachers and fellow students, and comes to grasp the concept of Christian vocation. It is an urgent and compelling plea for the support of Christian colleges and seminaries. Time, 44 min. Rental, \$12.00.

Every-Member Canvass Sectors Planned for Fall

Twenty-two every-member canvass, sector-training programs held last fall bring reports of average increases above 50 per cent in pledged commitments for the current year, over envelope receipts of the previous year.

This eight-step every-member canvass is being widely accepted as the best means of financial undergirding, along with spiritual renewal for a



R. Dean Goodwin

greater ministry within the church and around the world.

This fall, in more than thirty areas leadership will be provided by the Council on Missionary Cooperation and state and city staffs, to carry out this improved program for strengthening the churches.

A workshop for sector directors will be held at Green Lake, July 27 through August 3. State and city secretaries will nominate individuals who will participate in this leadership program.

Seattle Recordings

A special "highlight" recording of the forty-ninth annual meeting of the American Baptist Convention will be made available to all delegates and American Baptist churches on a 33 $\frac{1}{3}$ rpm long playing 12-inch disc at a cost not to exceed \$5. Advance orders for this Seattle summary record may be sent to the: Department of Radio and Television, American Baptist Convention, 152 Madison Ave., New York 16, N.Y. The record will be available within three weeks after the convention, and will be useful in bringing the events of the meeting to life as delegates report on the convention, and for members of churches unable to send delegates to Seattle.

For those who wish to bring their own tape or wire recorders to the Seattle meeting, a room with connection facilities to the rostrum microphone will be provided by the local radio and television committee, along with necessary supervision.

Awards in Radio-TV 1956

The awards committee of the radio and television committee of the American Baptist Convention, C. Stanton Gallup, chairman, announced that nominations from church groups or individuals will be received, care of the Radio and Television Department, 152 Madison Ave., New York 16, N.Y., through April, for a national commercial program or series of programs (radio or television) which is concerned with practical Christianity. Another award will be given to a program originating on a local station within the convention, which also adequately deals with the subject of Christianity in action.

Presentation of the special American Baptist radio and television awards will be made at the time of the convention in Seattle.

Christian Higher Education Recognized on the Air

During the week of April 15, the "Laymen's Hour" will feature a special program on Christian higher edu-

cation in connection with Baptist Education Day on the fifteenth. Also on Sunday, April 15, the C.B.S. "Church of the Air" is to carry a special dramatic program (10:30-11:00 P.M., E.S.T.—radio) dealing with Christian higher education and sponsored by the American Baptist Convention and three other Protestant denominations.

Every-Church Visit Slated for Autumn

A world-mission cavalcade will bring trained couriers to each church in twenty-five areas of the American Baptist Convention. Next September and October are the months scheduled for the cavalcade. Kansas Baptist churches initiated this every-church-visit plan last year, and will enter the second phase of it in the early autumn.

Strength for churches through development of missionary concern is the goal of the visiting couriers. This goal is being stressed by executives of state conventions and city societies as they train the couriers for this American Baptist world-mission project.

Each church in Rhode Island is being visited during the spring months. At evening meals, the elected leaders in the churches are reviewing the purpose of the American Baptist world mission, as it is developed around the world and also within the state. There is a careful review of what mission work the church is doing, with a challenge to greater missionary concern.

There is a workbook, along with other helps, to guide the meeting toward its purpose and to make the most efficient use of the short meeting time. "It is amazing how the special booklet helped to lift the sights of leaders," one pastor said.

Radio-TV Center Leaflet

The Radio and Television Center at the American Baptist Assembly, Green Lake, Wis., is a place of opportunity for all conference delegates. In order to help each delegate use the center this summer a leaflet "What You Should Know About the Services Available to Conference Delegates at the Radio-TV Center" is available. This letter-sized red-and-white flyer describes the home recording facilities as well as the opportunities for seminars, workshops, tours, and the purchase of recordings and material from the time the center opens, June 24, until it closes, September 7.

The center will be the setting for the annual American Baptist radio and television workshop from August 25 to September 1, under the direction of the new national director of radio and television for the convention, Frederick L. Essex.

Women over the Seas

WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY

Easter Dawn over Tokyo

Three girls at Tokyo Woman's Christian College, Japan, tell what the Easter season means to them

What Easter Means to Me

By TOSHIKO HIGASHI

Glory to God in the highest!

I was baptized and received into the household of faith only two years ago. This seems to me a very wonderful bit of God's plan, since I knew almost nothing about him before I entered this college founded in his name.

It was at Christmastime that my life was begun entirely anew—among the joys of Christmas. After about three months another experience quite new struck me. In our church we have prayer meetings each night in Passion Week, for one of which I was appointed as leader. Then and there, for the first time, in words of the Bible and through others' prayers, I came to sense Christ's indescribable pain on the cross, and to feel it was truly for this particular sinner, and at the same time for all of us. As Job once expressed it, "I have heard of thee by the hearing of the ear; but now mine eye seeth thee." The Easter after the new experience! It brought me the extraordinary joy of God's truth, and I was enfolded in the infinite love of Christ.

How many of those who know the good tidings of Christmas really accept the fact of the cross and Easter? The joy of Christmas is indeed extended to all of us, but Easter brings us even a deeper joy. As expressed by Paul: "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus" (Phil. 3:10-12).

Indeed, when Easter comes, God helps me to press forward in his way. By doing so ourselves, we Christians hope that we may point this great truth about him to those in this country who are really seeking for his love but still know not how to approach him. My heart is filled with a desire to share my joy with all around me.

A Transforming Easter

By YASUKO SHIBATA

[Yasuko Shibata as a sophomore became active in the Lutheran Student Center Church, and is now a Sunday school teacher and youth leader while she teaches English in a Tokyo high school.]

It was a dense, foggy morning as we hurried along the dark street. The sun was just rising when we came near the church. The chapel was filled with the people who had gathered for the early Easter service.

Four days before Easter, I received the news that my uncle had died tragically. I could neither speak nor move because of my great shock. Fear as well as sorrow caught me suddenly. I know all mortals must die, but at that moment I had to face death literally.

What is death? What a great power it has! It changes a human being who laughs, cries, walks, eats, and does everything, into something else in a moment. I thought of my own death and was hopeless. It seemed to me that death had such great power that before it nothing else had meaning.



Toshiko Higashi

After Toshiko Higashi was baptized, she became one of God's witnesses in the college dormitory. Her graduation thesis at the college won the highest award for originality in presenting a study of Macbeth. She is at present doing graduate work in English at the Tokyo Municipal University.

Life, it seemed, was vain. Then why must I live? It was spring, and everything was bright and cheerful, but it was dark everywhere around me. I had no spirit or energy to do anything, but just moved about as if I had lost my own will. Four days passed. During those days I feared death intensely.

Then came Easter morning. In chapel, a pastor was reading the Bible: "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die" (John 11:25-26).

A light came. It came to a dark, hopeless heart faintly at first but soon growing stronger. Christ was there in reality, he who died for me and gave real life to me! The world suddenly changed its aspect. Life returned to me again. I realized what Christ meant to me then. I could live an eternal life, because "Christ has risen from the dead." When the service was over, the fog had already cleared away, and the sun shone brightly outdoors.

Easter is the season I can never forget. It was then that I first knew the real meaning of life, although I had been baptized two years before.

Easter Hope for Everyone

By SETSUKO TOYAMA

When I was asked to write about Easter, I had some trouble in finding what I should say. I thought that the joy Easter brings to us should be the



Setsuko Toyama

Setsuko Toyama long resisted the call to active church membership, but after joining a Bible class at the Baptist church and after a conference with the Japanese pastor, she was baptized and has become an active worker among the young people. She is now an assistant in the English department of the college.

April, 1956

same all over the world, and that it was rather ridiculous for me to write about it to the people of a Christian country such as the United States. On second thought, however, I decided to take this opportunity to tell you what I am thinking as Easter approaches.

I was baptized on Palm Sunday, in 1955. The meaning of Easter had not been very clear to me before. Indeed, there were many miracles in the Bible that were beyond my understanding. I had been trying to solve them in the same way as I did difficult problems in mathematics. At last, I came to the conclusion that God is too great for me to understand. That is why I was baptized. A joy victorious over death was impressed upon my mind on that Easter Day more vividly than ever before. A perfectly new life dawned upon me, giving new significance to my life. Easter filled me with a glorious hope.

The greatest miracle is the resurrection of our Lord. His resurrection denies that my life and death are meaningless. Through the sufferings, death, and resurrection of Christ, God reveals

his care for human beings, and he never fails us in spite of our sins.

At the approach of Easter, as I think of God's will and love, I cannot help thinking about the present state of the world, which is far from the kingdom of heaven. Everywhere we see friction and struggle. In the fact of the present chaos, what should I do as a Christian? Is it not my duty to do my best to make the world a better place to live in, so that we may go a step farther toward the kingdom? Faith in God is the fountain from which we should draw our energy for this task. "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (1 Cor. 13:12).

The rising of Christ from the dead is an assurance given to us that we may confidently rely upon him and that he is ever with us. It gives me the greatest hope, and with it, courage and patience as well. It is the source of our strength and joy. In the resurrection of Christ we find a strong rock on which to rest our Christian conviction.

Tidings from the Fields

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

Summer Experience on Indian Fields

By MARGERY HILL and DOROTHY ESTABROOK

ONE DAY in the spring of 1955, the director of field work at the Baptist Missionary Training School, Chicago, Ill., asked if I would like to work with Indian groups during the summer. Two girls were needed to work for two months on the Navaho-Hopi field while the missionaries had their vacation. Dorothy Estabrook and I anxiously waited for two or three weeks until the letter came from New York giving our official appointment and traveling details.

We left Chicago, Ill., June 15, and twenty-four hours later arrived in Gallup, N. Mex. Gallup seemed like a rather small town with a few Indians and Mexicans standing around on street corners. Our first job was to do two weeks' shopping for supplies at the "California Market," because "home" was yet one hundred miles northwest on the reservation at Keams Canyon, Ariz. We had fun trying to buy all the supplies that we thought we would need, because a two-hundred-mile

trip for forgotten items would be just too much.

Rev. and Mrs. William G. Webber, missionaries at Keams Canyon, met us and we picked up our groceries and started home. We rode in the back of the canvas-covered pickup truck. The country was fascinating to us Easterners; first rolling, then rocky, then highland flat with tall, straight pine trees, then desert with mesas. Never once did we tire of the land, because it is never the same—always changing.

Hopi Reservation

Hopiland is the Hopi reservation which sits in the middle of the huge Navaho reservation. The Hopis are English-speaking Indians who live on the mesas, and the Navahos are the more conservative people who spread out over the desert reservation. Their lives are as different as can be. They are similar only in that they are both fighting the same type of battle—the battle of existence where five minutes

of rain can cut holes and gullies in their cornfields; where sun can scorch the plants; and where rocks make plowing difficult.

Problems of Education

The situation that aroused my deepest concern was the education of the Navahos and the Hopis. The government schools for Navahos on the reservation are boarding schools, usually through the third grade or to the sixth. To teach, one has only to pass a civil-service examination! Because the Navaho tribe is spread over so many miles, the schools are boarding schools. The children are allowed to return home for Christmas, spring, and summer vacations.

I realize that this job of teaching is not easy. Even if the Government is able to get the children back in school in September, the summer life on the reservation has almost erased a year of schooling. Parents find many reasons and excuses for not sending their children to school. They do not understand the importance of an education, and they do not desire their children to leave them for so long a time. Navaho parents especially are very fond of their children. They do not know what their children are doing when they are in boarding school, and yet how can they possibly take their places as U.S. citizens off the reservation when they have had only three to six years of education, barely enough to learn to speak English?

Many of our Bible school children at the age of twelve have had only one year of schooling, and some only three years, and they cannot speak English. With words and sign language we communicated to the children when our interpreter was not near. Often girls will not go to school beyond the age of fourteen, and if they start school at the age of eleven or so, you can understand how little they can learn.

The Hopis have a somewhat different situation. Their youngsters wind their way down the steep, crooked trails of the mesa and out across the desert to the government day school, and when school is out, hike home again. They can go through eight grades in this school. Then where do they go? Back "up on top," or "upstairs," as we call the top of the mesa, to settle down. There is no place for them to continue schooling unless they travel far from home to a boarding school.

There are clubs, classes, women's missionary meetings, prayer meetings, and recreational programs in addition to the regular church programs at the mission station.

Christian Center Dream

When we left Arizona, the missionaries were dreaming of Christian centers for their missions. They were figuring such things as how long before they could map out a softball diamond, a volley-ball court, and how long before they could supply more games, arts and crafts supplies, and equipment. The missionaries do all the labor and maintenance. I can understand how they feel, for I noticed that every time a Hopi youngster, especially a boy, got a ball in his hand he would dribble it down the room or down the drive and feign a short into a make-believe basket. Teamwork they understand and love, and why not capitalize on this characteristic? Give them the room and facilities for games, equipment for sports, and challenging teaching, and eventually they will embrace our God and our Christ, rather than the Kachinas and the pagan dances.

Do the missionaries give up? Do they think their job impossible because they do not have the ideal tools with which to work? They return from each seemingly impossible task with enthusiasm and faith that God is for them, and that the American Baptist Convention churches are behind them in prayers and in missionary giving. I know, they know, and you know, that God is for them, but *are we behind them?* They are more than willing to give their time, their energy, their ability, their knowledge, their whole selves to this missionary work. Are we willing to give them our prayers and a part of ourselves in missionary giving? Only *we*, as members of churches in the American Baptist Convention, can answer!

Kachina Worship

Do you know what a Kachina is? This doll, carved out of wood and painted in a weird costume of vivid colors, is a representation of the Hopi rain god. The Hopis still participate in their traditional tribal customs, which include the ceremonial dances and the initiation rites. The Kachina worshipers, who are supposed to be messengers of the gods, have a powerful influence upon the lives of the people. They dance the snake dance, in which a plea is made to the gods for rain. As these men, arrayed in their gruesome masks adorned with the fetish feathers, dance about the plaza, wildly shaking their rattlers, the children watch in fascination. When particularly pleased, they toss coins to the performers.

When we held a Bible school on the mesa, we first became aware of the great influence of the Kachinas. The Hopi people live in thickly populated

villages on a high tableland, which is known as a mesa. One reaches the top by driving up a narrow, rough, and winding road. Only one with a very courageous heart should attempt the trip! Although the tribal council is reluctant to allow religious groups to function "on top," through the patient and effortless intercession of two very faithful Christian women we were granted permission to hold a one-week Bible school.

Hopis and Navahos

Now let us take a moment to compare the Hopis with the Navahos in light of what we observed as we taught Bible school among the two groups.

Since the Hopis live in a certain area, it has been easier for the Government to reach them and work with them, and for this reason the Hopis have taken on a very Americanized way of culture. On the other hand, the Government has not made much progress with the Navahos, for they inhabit a vast territory of desert land in which travel is very difficult. The Navahos, therefore, hold fast to their primitive cultural patterns and they find it difficult to accept the new ideas of the white man.

Problem and Challenge

What we learn will do much toward deepening our own personal relationship with God and our responsibility in his world. However, again and again we questioned ourselves about how we might help the non-Christians to see that Christ is the answer to a better way of life. We saw the confusion mount as the beliefs of many different faiths were imposed upon the people. The threat of the Holy Rollers and the Mormons should be thought about seriously, for they, too, are making their impression.

We saw people worn out from tuberculosis and other diseases, caused by undernourishment and lack of sanitation. We saw people revert to their primitive cultural ways, because they were not taken far enough away from the ties of the reservation to receive an education. We watched youngsters spending hour after hour doing nothing, because even at the mission they could not find toys or recreational equipment to occupy them. We gathered with groups in a church with broken windows and tattered hymnals.

Having shared with you our thoughts and experiences, we leave with you the same question which we are still asking ourselves: What is our responsibility both financially and spiritually as American Baptists in supporting the work among Indian Americans?

MISSIONARY AND STEWARDSHIP EDUCATION

Making Missions Come Alive

CHURCHES are reporting interesting and creative ways of keeping missions in the consciousness of their people, and of laying its claims on their hearts.

Missions First

Two churches reported that the annual budget for missions is divided into twelve equal monthly parts. Then, it is understood by everyone that this commitment is the first one to be paid each month. Not one cent is paid on salaries or local expenses until the monthly missionary quota is met in full. "Others first," as a principle of action, does make universal evangelism a spiritual priority. It gives the members a great spiritual motivation, which also makes them generous with relation to their own needs. One part of these reports is the liberality with which members are supporting their own churches, including new building projects.

Another church has throughout the year a monthly midweek meeting which is missionary in character. It follows the pattern of Family Night. Dinner at the church for the family may feature the interesting menus of international cuisine, and decorations that add eye-appeal and are informative. Table games and quizzes challenge all who attend. The missionary program which follows varies from month to month, including missionary films, speakers, returned missionaries, panel discussions. This church also has an annual school of missions, which provides for a more serious study of opportunities and problems in missions.

Missions Room

One of the most interesting illustrations is the First Presbyterian Church, Berkeley, Calif. In a central and strategic position in the church is a good-sized room called "Missions Room." Its walls are decorated with a montage of photographic enlargements showing scenes of missionary activity around the world. At one end is a large (about 8' x 15') map of the world. This map is permanently framed and all areas of Presbyterian missionary responsibility are electrically lighted. These lights are controlled by a wall switch. A rack at the other end carries leaflets of missionary interest.

Adjacent to this room is an office. Alongside the door of the entrance to this office are two door-high showcase windows visible from both sides.

In these windows, on a series of glass shelves, are displays of curios and articles from mission fields. The office belongs to the secretary of missions, one of thirteen full-time staff members in this church. In the office, in addition to its furniture, are closets with rolling doors, inside of which are kept costumes and many additional curios. By the showcase windows are bookcases full of interesting missionary reading.

Worldwide Atmosphere

What is as interesting as the room itself is the use that is made of it. In every worship service an invitation is given to visitors to meet members of the church informally in this missions room. Because its floor is tiled, the room is often used for informal social occasions, where refreshments are served. New-member classes are conducted in the worldwide atmosphere of this church. A young adult Sunday school class meets here and mission-study courses are taught here.

Perhaps it is no wonder then that this church supports in part, or wholly, fifty-five Presbyterian missionaries, many of whom have gone from this church. Its annual budget for missions is over \$110,000.

This illustrates a serious missionary purpose crystallized in its building design, in its fellowship and program, in its worldwide atmosphere, and in its consecration and work.

The Annual Report

The Annual Report on Christian Education distributed at the cluster training conferences in November, and

A New Hour For Mission Study at Seattle

Those who have been accustomed to arising early in order to attend mission-study classes at the annual conventions, will note that at Seattle there will be a number of workshops during the afternoons, one of which will be on missionary education. Interpretation of the new themes and presentation of the new materials will take place on Thursday and Friday afternoons, June 21 and 22, from 3:30 to 4:30. These two periods, which will take the place of the morning classes, should enable more people to attend.

subsequently sent to all American Baptist churches, will help to set up a summary of the program in missionary and stewardship education, which will be valuable in evaluating what has been accomplished and what needs to be done. Study it and use it as a guide in planning the program for 1956-57.

The leaflet "Missionary and Stewardship Education at a Glance," lists the goals which will guide the chairman in filling out the report.

By April 18, the report should have been completed and sent to the association chairman of missionary and stewardship education.

Copies of the annual report and the leaflet may be secured by contacting the state or city director of Christian education.

From the Mail Bag

"Enthusiastic reports are coming in on schools of missions. Many new schools are being held. More imagination and better attendance is characterizing the established schools. Another YBA victory!"—R. LEWIS JOHNSON, *Chicago, Ill.*

"Some fine reports are coming into church bulletins about schools of missions being held in our association. If they have all been as well received as the one in my own church, great things are being accomplished for missions in our area."—G. DOUGLAS MANSON, *Pittsburgh, Pa.*

"We are booking many calls for filmstrips for YBA schools of missions."—MYRTLE F. AUCH, *New Hampshire.*

"Our Kansas Baptist churches seem to be enthusiastically engaged in schools of missions this month. Last Wednesday I spoke at the Junction City school of missions on the designated subject "Christian Education and Missions." William Hayler, our District C.M.C. man, has informed me that Kansas Baptists have made a significant increase in our World Fellowship Offering. He attributes much of the increase to the YBA, since many churches would not normally have given (judging from previous years)."

—ROBERT F. FERREE, *Kansas.*

"Have attended some sessions of schools of missions; have studied suggestions for activities of the state committee (on missionary and stewardship education)."—DAVID A. LEACH, *Rhode Island.*

"Thanks to YBA, more about missions and stewardship is being taught than ever before. One church is using a fellowship supper at 5:30 p.m. on Sundays, and having a graded school at the 6:30 p.m. hour. Another is using the midweek service. One is using

the Sunday school hour. I do not know of any church that failed to have a missionary graded school during January. Daisy and I are teaching on Sunday evenings at Madison Baptist Church. She is teaching at another church on a different night."—CLARENCE JONES, Arizona.

"Special push has been given to schools of missions for the churches; YBA newsletters and interpretation of materials are available."—VICTOR O. WIK, Iowa.

Bible Book-of-the-Month



May	Amos
June	2 Corinthians
July	Ezekiel
August	Revelation
September	Hosea
October	Ephesians
November	1, 2, 3, John
December	Luke
January	Exodus
February	Ruth, Philemon
March	Joshua
April	John

The Bible book-of-the-month bookmarks are being offered again this year to encourage and promote simultaneous Bible reading among Baptists. The fellowship of readers of these selected books extends to the Disciples of Christ, who have adopted this plan along with Baptists. Many of the selected books can be read at one sitting; the longer books can be divided into convenient lengths. This plan will enable readers to know the message of the book as a whole, and to understand the parts in relation to the whole book. This reading should not take the place of daily devotional reading of the Scriptures. The selected books may serve as a basis for monthly Bible study.

The bookmarks will be available about May 1, at all American Baptist Publication Society book stores at 50 cents a hundred. Please order in quantities of twenty or more from your nearest Baptist book store.

MISSIONARY AND STEWARDSHIP EDUCATION—Children

1956-1957 Missionary Themes for Children

FOREIGN MISSIONS: *The Philippines*
HOME MISSIONS: *Migrants*

Since "Southeast Asia" covers such a wide area and such a diversity of peoples, the theme for children has been limited to one part of the area—"The Philippines." Through getting to know and becoming friends with some families who live in the Philippines, boys and girls will experience the beginnings of understanding and concern for all those who live in Southeast Asia.

The books for both age groups are continued stories about children who live in the Philippines. Their daily lives, their work and play, their pets and toys, their escapades and enjoyments are carefully and appreciatively described.

The Philippines

BOOKS—Primary: *Second Son*. By Margaret Clemens McDowell. \$1.25. Here is an engaging story about Pedro, who lives in a village in the Philippines and who is always called Segundo, meaning "second son." When Carlos, a mission student, comes to the village, Segundo tags after him every day. Segundo learns many wonderful things from Carlos, but the most wonderful is uncovering the mystery of what happened to his older brother. In addition to Segundo's many adventures, the antics of his pet monkey will endear this story to children. The primary teacher's guide on "The Philippines" is written by Carrie Lou Goddard. 50 cents.

Junior: *Ricardo's Search*. By Grace W. McGavran. \$1.25. From the skillful pen of Grace McGavran comes this story of Ricardo and his cousin, Luis, that abounds in adventure, fun, and mystery, and presents a colorful picture of life in the Philippines. Ricardo and Luis travel with their Uncle Ramón and Aunt Teresa from the lowlands, where they live, up the river and into the mountains. Uncle Ramón and Aunt Teresa visit the people and their churches. Ricardo is searching for a long-lost friend of his father, to whom he is to deliver a secret message and a treasured ring. Ricardo's search leads him and Luis into all sorts of exciting adventures. Miss McGavran has written many stories for religious magazines and almost an even dozen books for Friendship Press. The junior teacher's guide on "The Philippines" is written by Florence B. Lee. 50 cents.

BAPTIST BOOK OF STORIES: *Making*

New Friends: Among Migrants and in the Philippines. 75 cents. This book, for use with primary and junior children, lists service projects, names and addresses of missionaries to whom listed materials should be sent, pictures and information about the special-interest missionaries, and stories written by our own Baptist missionaries about their work as ambassadors of Christ. Also listed are enrichment materials for the leader's use, books, maps, pictures, and visual materials.

PICTURE ALBUM: *World Friends: Filipinos*. \$1.00. Fifteen teaching photographs, 9 x 12, and descriptive text show how Filipino children and their families work, play, and worship.

PICTURE MAP: *Picture Map of the Philippines*. 75 cents. A new work map for children, with insert sheet that contains more than thirty pictures to cut out, color, and mount. It has detailed information about the country and its people. The map is 50 x 38 inches.

FILMSTRIP: *Elena of the Philippines*. Photographed in the Philippines, this filmstrip in color for children is about a Filipina girl, Elena, who lives in the city. Against her will, she goes with her parents to help in a vacation school in the country town. Much to her surprise, she finds the experience great fun. The pictures were taken by Leon Kofod; the reading script is by Nina Millen. Rental, \$5.00. This filmstrip may be rented from the Baptist Film Library.

PICTURE-STORY SETS: *The Bible Travels Today*. \$1.00. Baptists carrying the gospel around the world. Ten pictures, printed in three colors, and a story for each picture. *When Children Worship*. 60 cents. Five pictures printed in three colors showing children in five countries in a worship experience. A story for each picture. "Around the World Series": *Babies, Children and Their Homes, Children and Their Pets, Children and Their Toys, Children at Worship, and Children of India*. Each set, \$1.25. Nine pictures in each book, 10 x 13 inches, for kindergartners and primary.

Migrants

The theme "Mission Field: U.S.A." covers the whole field of the mission of the church at home. For the children, however, something more specific was needed. So a single aspect of home missions was selected for boys and girls—"Migrants."

Children are interested in food, in

MISSIONS

eating it, and in hearing how it is grown and harvested. So they will enjoy learning about the agricultural migrants who pick the fruit and vegetables they so enjoy eating.

Two books on the same subject, published in 1949, will be reissued for children. New teachers' guides and new enrichment materials in the form of a picture map, a picture album, and a filmstrip have been produced.

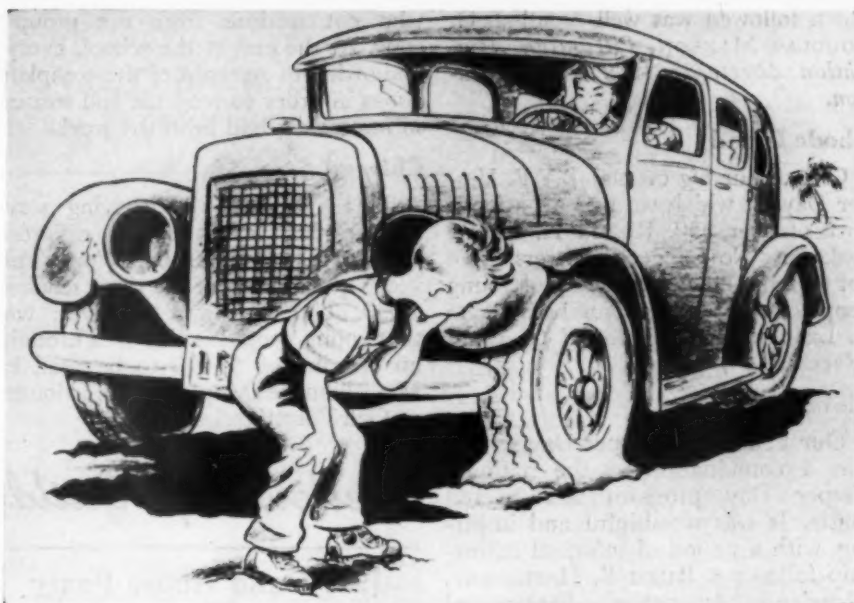
BOOKS—Primary: *Sandy and Mr. Jalopy*. By Edith J. Agnew. \$1.25. Bouncing along in their old car, Mr. Jalopy, Sandy Jackson, and his family travel from beans to tomatoes and back to beans again. In the summer they are in the North; in the winter they stay in a camp in Florida, where there are mission workers, and here they have some new and delightful experiences. Miss Agnew visited several migrant camps, and so her story has the stamp of authenticity. Because of its sympathetic portrayal of migrants, this book, previously published, is being reissued for use with this year's theme. The primary teacher's guide on "Migrants" is written by Juanita Purvis. 50 cents.

Junior: *Blueberry Acres*. By Alice Geer Kelsey. \$1.25. Jamesy comes from Arkansas and travels with his family to pick cherries and blueberries. Pablo comes from Texas and journeys with his family in a crowded truck to the sugar-beet fields. Jebo is from Florida, and he is always up to mischief. The families of all three boys earn their living by following the crops. Their day-to-day adventures and how the church helps them are told in three stories of four chapters each. The author worked in migrant camps, and her knowledge of the people shines through in wonderfully human and humorous characterizations. Though previously published, this book is being reissued because of its accurate picture of migrants. Mrs. Kelsey has also written *Many Hands in Many Lands* and *Mingo of the Merry-Go-Round* for Friendship Press. The junior teacher's guide on "Migrants" is written by Margaret S. Ward. 50 cents.

BAPTIST BOOK OF STORIES: *Making New Friends: Among Migrants and in the Philippines*. See "The Philippines."

PICTURE ALBUM: *World Friends: Migrants*. \$1.00. This album with its fifteen teaching photographs, 9 x 12, and brief text portrays migrant families in the United States—how they work and live.

PICTURE MAP: *Picture Map of Migrants in the U.S.A.* 75 cents. This new instructive map for children has pictures to cut out, color, and paste, and an insert sheet giving full infor-



'Sandy and Mr. Jalopy' is the primary book on the home-mission theme

mation about how migrant families live. The map is 50 x 38 inches.

FILMSTRIP: *A Puppy for José*. This color filmstrip for children was photographed among agricultural migrant workers in a part of the United States. It shows how migrant families work and live. Mainly, it tells the appealing

story of José, who takes care of his little sister, Sylvia, while his parents work in the fields, and who longs to own a puppy. Friendly church people help him realize this longing. Pictures by Bob Schwalberg, reading script by Mina Millen. Rental, \$5.00, from the Baptist Film Library.

CHRISTIAN WORLD OUTREACH—The B. Y. F.

Fellowship Vesper Day Observances

FELLOWSHIP VESPER DAY, a traditional missionary world-outreach occasion, is held each year in many B.Y.F.'s of the country on the first Sunday in December. The program for 1955 was written by Richard G. Beers, American Baptist missionary in Gauhati, Assam, India. The following reports indicate that a great deal of missionary education is being given American Baptist youth at these and similar events. The suggested program for Vesper Day is printed each year in the fall issue of *The High Call*, available at 30¢ per copy, or \$1.10 for a year's subscription, from American Baptist book stores. Each service is written by one of our missionaries.

Buffalo

Our B.Y.F. Vesper Day service was something to remember for some time. We have not had such a program for several years, because we have been doing other things. The association B.Y.F. cabinet planned the service, using suggestions given in *The High Call*, and adding some features of their own. Young people conducted the entire service except for the ad-

dress. They did an outstanding job.

We made Vesper Day an occasion for bringing contributions to the association B.Y.F. project. The group as a whole accepts a quota to be paid toward the work of the two Christian centers in Buffalo and also to the Camp Vick (Baptist) development fund. Our quota was well oversubscribed. It was a thrilling sight to have one representative of each B.Y.F. go to the front of the church and place that group's part of the quota on the offering plate.

We closed with a fellowship and refreshment period. Our attendance at this service was larger than in any previous year for the same type of meeting. Mrs. F. WILLIAM GODTFRING, Buffalo Association director of Christian education.

Pittsburgh

The Fellowship Vesper Day service was a real success. The attendance was in excess of 325, which filled the Peter's Creek Church. Grant MacMichael, of the East End Church, brought a challenging message to the young people. The fellowship period

which followed was well handled. G. DOUGLAS MANSON, *Pittsburgh Association director of Christian education.*

Rhode Island

One of our big events: B.Y.F. Vesper Day, at which we had an attendance of over 550. Russell H. Bishop spoke on "No Longer Strangers." We got together a choir made up of young people from various churches. DAVID A. LEACH, *state director of Christian education.*

Cleveland

Our Fellowship Vesper Day service was a combination of the national Vesper Day program and sacred music. It was worshipful and inspiring, with a period of informal fellowship following. RUTH E. HATHAWAY, *Cleveland Association director of Christian education.*

Doers, Not Hearers Only

Nebraska

First Church, Scottsbluff, Nebr., reported enthusiastically that six age groups participated in the church's school of missions. Each class studied Indian Americans and four of the groups selected projects as an outgrowth of their study.

The adult class received an offering, half of which was sent to the Murrow Indian Children's Home, Bacone, Okla. Junior-highs also made a contribution to Murrow, the special-interest home-mission field of the year for B.Y.F.'s. Senior-highs had a Valentine shower for the Christian Center, Anadarko, Okla. The primary class gathered kindergarten materials for the Indian mission at Second Mesa, Ariz.

The junior-high class used both *The Birdsong Boys* and *The Turquoise Horse* as texts. Two copies of each were available, one for the teacher and one to be used by individual reporters,

who cut sections from the group's copy. At the end of the school, everybody tried to get hold of the complete books in order to read the full stories, so interesting had been the work.

Chicago

Three annual Thanksgiving services are held each year in different parts of Chicago for B.Y.F.'ers. This year's attendance for the three reached 1,550. The big news, however, was that young people of this area brought an offering of \$1,050 to be used by Mrs. Blanche Maplesden, missionary at Oak Forest Infirmary.

Fellowship Guild

1956 Guild House Party

DEAR GIRLS:

Do you have the week of July 14-21 circled on your calendar? If not, get a red pencil, make the circle, and mark above it "National Guild House Party, Green Lake." You still have time to plan and save for this very important week if you begin the moment you read these words. The cost: \$28 for board and room, plus \$6 registration fee.

On this page you will find two pictures taken at last year's house party. These give you an idea of the kinds of activities which are part of the house-party program. Note that girls in the craft skill group made a number of things on the Indian American theme. The junior-high dramatic group is portraying the spirit of the hymn "O Worship the King."

Here are several important facts about this year's house party:

1. The theme "What on Earth Are You Doing?" will highlight the skills and vocations emphasis of the Fellowship Guild program.

2. The Bible teacher, Mrs. Erma Paul Ferrari, of New York city, is the author of two of the books you have

probably already read on this year's "Guild Goals." They are *Careers for You* and *It's Worth Your Life*. Mrs. Ferrari, a specialist in vocational guidance, knows youth problems well.

3. The Cathedral vesper speaker will be Mrs. Maxwell T. Powers, of Berkeley, Calif. Mrs. Powers is a former state president of the Oregon Fellowship Guild. Last summer she and her husband were members of the American Baptist tour which visited our mission stations around the world. You are going to love both Mrs. Ferrari and Mrs. Powers.



Mrs. Maxwell T. Powers

4. Those of you who attended last year's house party will remember Marjorie Green, public-school music teacher from Washington, D. C. "Marge" will be back this year with her enthusiasm, charm, and music.

Of course, there will be discussion and skill groups, exciting evening features, missionary addresses, fun, recreation, fellowship, and, through it all, that "closer walk with God." Please do not miss all this.

Sincerely,

Isabelle M. Gates



Junior-high choral-speaking drama group, Green Lake



Craft skill group, 1955 guild house party, Green Lake

MISSIONS



NATIONAL COUNCIL OF AMERICAN BAPTIST WOMEN

I Do Not Choose to Read

By JENNIE C. EULETTE

ATACITURN, highly respected President of the United States once uttered a single, simple sentence reminiscent of the words in this title. "I do not choose to run" recorded his historic decision regarding the possibility of a second four years of life in the White House. This was many years ago, and yet those words hang permanently in the gallery of our national memory. It is always so with sentences which are packed with incisive individuality.

Of late, another cluster of words, similar but of more than individual import, seems to be creating a disturbance in our national consciousness. Perhaps not actually spoken, yet, if actions do speak louder than words, even more eloquent than if they were voiced, come the words: "I do not choose to read." Educators are engaged in controversy over "why Johnny can't read." National periodicals are carrying on a lively investigation of whether Johnny cannot or will not read. A writer in a widely circulated religious journal recently described a cartoon showing a boy looking at a pair of book ends, with books between them, on top of a television set. Said the boy: "Is that a new kind of antenna?" The reply was: "No, Willie, that is a very old kind of antenna, for the reception of ideas."

Reading—the Lost Art

All sorts of dire predictions are being made relative to the reading habits of Americans, both old and young. Television is said to claim every moment when a housewife can spare her eyes from her home tasks. Radio, of course, is listened to even while she is performing many of these important tasks. When, then, does the housewife read? Does she read? There are those who would have us believe that with the average housewife reading is—or is fast becoming—a lost art; at least an unpracticed art.

We call people who cannot read illiterate. We send missionaries to teach them to read, and then raise funds to supply them with literature. What shall we call people who can read, but neglect to do so? "Unliterate"

might be a suitably descriptive term. How tragic would be the fate of a nation, wholly or even in part "unliterate," where thinking is stayed and reasoning is literally halted in mid-air!

Reading Program

Happily, we face no such gloomy and disastrous prospect among American Baptist women. For many years we have had a reading program based upon a carefully compiled list made up largely of missionary and inspirational or devotional books and periodicals. Zealously, and with enthusiasm, the women have read and have then reported the results of their reading—in numbers of books read. The vital, spiritual results of the reading could never be tabulated.

When the National Council of American Baptist Women was organized, a wider program of reading came into being. The purpose of the new organization, as stated in its constitution, is "to unite Baptist women in their devotion to their Lord and Savior, Jesus Christ, through a program that will cultivate a missionary spirit and a definite commitment to active participation in attaining the objectives of the American Baptist Convention."

From that time—by their own vote—the support and participation of American Baptist women would be given to every official interest and objective of the American Baptist Convention. It became necessary, therefore, to enlarge the reading list into what would become a reading and study curriculum of denominational aims and objectives.

'Literature Highlights'

This was done, and there is now assembled in an annual leaflet, "Literature Highlights," the wealth of printed materials which describe the world mission of American Baptists. The listing is, in each instance, made after consultation with the denominational board or agency having particular responsibility in that field. To the denominational listing, there has been added interdenominational and ecumenical

material, chosen for its inspiration and help toward sincere and courageous Christian living and toward the development of a feeling of world concern.

In "Literature Highlights" the books, pamphlets, leaflets, and other publications are listed under various headings which indicate their distinctive significance. In the very organization of the National Council of American Baptist Women, the cultivation, among women, of interest and emphasis for each line of endeavor, has been assigned to one particular division, and to a chairman in that division.

Chairmen of Literature

To the chairmen of literature (national, state, association, and local), there has been entrusted the responsibility for promoting among all the women of our churches the reading, the study, and the practical use of the materials listed in "Literature Highlights." These chairmen familiarize themselves with as much as possible of this literature. They keep in frequent touch with one another by correspondence, sharing experiences, and exchanging suggestions. The state and association chairmen are responsible for planning interesting displays of literature at all state and association meetings, and seeing that it is well publicized and widely distributed. The local chairman also plans displays. In addition, she consults with each officer in the Woman's Society, advising in the selection of helpful materials, and ordering what is chosen.

The faithful work of the chairmen of literature means much to the National Council of American Baptist Women and to the American Baptist Convention. In fact, their work may well have an even wider effect and influence. A brilliant contributor to one of our more thoughtfully edited weeklies, describes the reading experience as "one of the most profound mind-shaping events in the life of man."

"In the beginning was the Word, and the Word was with God, and the Word was God." "Thy word is a lamp unto my feet, and a light unto my path."

The chairmen of literature seek to promote and encourage the reading of literature which bears witness to the power of the Word of God; literature which describes the selfless efforts of men and women, our missionaries, to provide entrance for God's Word into the dark places of earth; literature which will inspire those who read it to reflect more fully the light shining from him who is the Light of the World.

The Woman's Society

FOR MEETINGS OF CIRCLES AND SMALL SOCIETIES

Cordova's Spiritual Harvest

By PHYLLIS D. CARLSON

This program may be read aloud in your meeting with only one practice-reading ahead of time.

The scene is a Christian home in Alaska. The characters are:

GRANDMOTHER O'NEIL—pioneer resident

ELLEN O'NEIL—high-school girl

MRS. ADINA—native Alaskan, nearing 80

DAUGHTER

[Mrs. Adina sits in rocking chair, facing the door. Enter Grandmother O'Neil and Ellen, greeted by Mrs. Adina's daughter.]

DAUGHTER: Come in, Mrs. O'Neil and Ellen. Yes, Mother's feeling fine. She will be happy to see you.

ELLEN [after greetings by all]: Mrs. Adina, Grandmother suggested I come with her to call on you today. I have to write a theme about early days in Alaska, and she said your people, the Eyaks, were here long before the white people. Maybe you would tell me what it used to be like around here, would you?

MRS. ADINA: Of course, child. We old folks enjoy talking about the old days. As you say, my people, the Eyaks, have lived in the Copper River Valley for many, many years. There, at the mouth of the Eyak River was the village of my tribe. It was a small village, for my people were few.

ELLEN: Did you live in houses? [She makes notes as she listens.]

MRS. ADINA: Not houses as we have now, Ellen. We lived in skin tents in the summer, and small log huts in the winter. We had no furniture. Now that I am old and tired, I am so happy to have a soft, warm bed. Then, everyone—old and young, sick and well—had to lie on animal skins on a wooden shelf a few feet off the floor. We weren't very clean, either. [Laughing.] We didn't have washing machines then, such as my daughter was using when you came in.

ELLEN: What did you do for food in those days, Mrs. Adina?

MRS. ADINA: We fished for salmon, dug clams, and killed wild game, birds and rabbits. Some years, though, when the fish run was poor, or the animals scarce, many of my people starved.

ELLEN: What did your people do when they got sick?

MRS. ADINA: Many times they just lay there and died—we had no fine hospitals like we have now, little Ellen. Our medicine men cast spells, but we had no kind doctor or nurse to help us. How glad I was for our hospital last winter when my daughter had pneumonia! In the old days she would have died.

ELLEN: I don't suppose you had any schools, either, did you?

MRS. ADINA: Oh, no, Ellen. But last year my grandson graduated from high school here and went away to the university. I am happy to think that now my people can go to school and learn to be missionaries, teachers, and doctors, and help their people.

MRS. O'NEIL: This country has really seen a change—certainly in your lifetime and even in mine. When I arrived in Cordova in 1909, it was a pioneer boom town. Three thousand pick-and-shovel workers, dynamiters, surveyors, lumberjacks, clerks, engineers, and adventurers made up the population—most of them here to build a railroad into the copper mines inland. There were gambling dens and dance halls. Saloons—twenty-seven of them—lined both sides of the main street. Why, Ellen, I remember pushing your father, who was a baby then, in his buggy out in the street because the sidewalk was so full of drunken men I couldn't get by. For several years after the town of Cordova started, there were few families here because men thought it was too rough to bring their families up. But churches came, too, Ellen . . .

MRS. ADINA [breaking in eagerly]: Yes, yes. Fine churches—and men of God came to tell use about Jesus and our Father. Now we don't have to be afraid to walk in the streets, or that some other tribe will come down the Valley to fight us as they used to do.

MRS. O'NEIL: The fruit of the spirit [softly] is love, joy, peace . . .

DAUGHTER: And now we have families, and schools, and Sunday schools, and even a Christian center. I think it's the Christian center that helps us most—especially our children—to live as Jesus wants us to, with love, kindness, and . . .

MRS. O'NEIL: "Patience, goodness, faithfulness, gentleness, and self-con-

trol. Against such there is no law." Paul lists them all in his letter to the Galatians.

DAUGHTER: Yes, we have the American Baptist Home Mission Societies to thank for the fact that this is a town where the sick can be taken care of—native and white alike—in the new Cordova hospital. They gave us our Christian center, too.

MRS. ADINA: How different Cordova is now, as the fruit of the spirit of Christ is shown here! Yes, Cordova has been different since that venture of faith began on May 1, 1950, when The American Baptist Home Mission Society started its work here. Officials of the American Baptist Home Mission Society said that they did not know what was ahead of them, but they did know that there was a great need for a healing ministry in this Alaskan city by the sea. Ever since that day, physical healing through the Cordova Community Hospital and spiritual healing through the Cordova Community Baptist Church have gone hand in hand as American Baptists served the field here with Howard E. May, Jr., as administrator of the hospital and pastor of the church.

Come with me and visit the rooms of the patients and see the excellent care being given by the nurses. The nurses at Cordova have a sympathetic interest in every patient. They are nurses who really care! Listen, as we wander from bed to bed, to the appreciation expressed by the patients. "I was sick . . . and ye ministered unto me."

And service does not begin and end at the hospital. There is a lot of it at the Cordova Community Baptist Church, too. The church building is modern and complete. The educational rooms are used by the public school to take care of the overflow during the week, and used for Christian education purposes on Sundays. The spacious gymnasium is a haven from wet, slippery streets. Everywhere in this church building are evidences of the wise planning and leadership of the pastor. This building is here to serve! It serves seven days a week, every week of the year.

MRS. O'NEIL: Well, Ellen, do you think you have enough material?

ELLEN: Oh, yes, Grandmother, thanks to you and Mrs. Adina. I even thought of a name for it. I'm going to call it "Cordova's Spiritual Harvest."

NOTE: Factual material concerning Cordova taken from *Home Mission Digest*, No. VI. For further information on our work in Alaska, consult the back issues of *Missions* and the *Home Mission Digest*. Worship suggestions for this program may be found in "Programaids" from the program packet, "Fruit of the Spirit."



NATIONAL COUNCIL OF AMERICAN BAPTIST MEN

A Boys' Night Program

By ARTHUR H. LOFGREN

[Mr. Lofgren was asked to contribute this outline for a men's fellowship program, not only because he is the immediate past president of the National Council of American Baptist Men, but also because he was a Y.M.C.A. secretary for ten years and is thoroughly familiar with programs that appeal to men and boys alike.]

THIS IS TO BE the night when you let all the men of your group rub shoulders with all the boys in your boy's clubs or Scout troops. It should be planned carefully, so as to be of top interest to all.

Planning

The success of a program, involving two groups, always calls for building mutual confidence and understanding. Here is how:

1. Hold a luncheon or supper session for the planning committee, made up of representatives of both groups.
2. Plan mail and telephone promotion for attendance.
3. Discuss the program and division of responsibility for it.
4. Assign responsibility for decorations and for the dinner or refreshments. Perhaps the boys can cook the dinner, under supervision of their leaders.

Program

Let informality be the order of the day (or night). Have decorations, colored lights, or a secret entry prepared for welcoming effect. A few tips:

1. Boys thrive on mystery and the spirit world.
2. Adopt a strange form of dress for the evening, such as hobo, historic period costuming, or the like.
 - (1) This will suggest an element of fun and frolic. (Adults are likely to be too serious.)
3. Have program carefully outlined in detail.
 - (1) Have leadership come from boys and men, alternately, in the supervision of games or stunts.
4. Games
 - (1) Unless games have (physi-

cal) motion activity as their basis, boys will find them dull.

- (2) Boys can suggest favorite games in your area, such as Circle Dodge Ball. (Use volley ball.)

- (3) Three-legged races. Pair boys with men.

- (4) Jump-bag races. Any men who are "boy enough" for this one?

- (5) Carrying peanuts or candy on a knife without spilling, to a point where a receptacle is held by an encouraging partner.

- (6) Choose sides and knock down a dumbbell protected only by one's arms, while each side, alternately, uses a volley ball as ammunition.

- (7) Snake race. (Hold next person at hips or shoulders.) Five or six boys and/or men on each side. Try to keep the others from reaching the destination.

- (8) Other active games.

- (9) Possibly one or two quiet games should be used, alternately. Example: Pass ring on a string.

- (10) Brief devotional period should follow games or refreshment period, led in part by the boys. Men will point up their concern for remembering the Lord's presence at all our sessions.

Other Ideas

One of the best ways really to get next to boys is to take them on an outing:

1. Hikes and fishing trips.
2. Visits to manufacturing plants.
3. Trips to areas of special interest to boys, like:
 - (1) Chinatown, an Amish village, or a famous battlefield.
4. Recreation programs under different surroundings:
 - (1) Roller skating, ice skating, or hay ride.
 - (2) Party in Y.M.C.A. gymnasium or swimming pool, or at Scout campground.

These events will long be remembered, especially if joint planning between adults and young people is carefully developed and well timed. Boys

like to help plan the food as well as the program. They particularly like to cook in the open.

Transportation should be planned so as to mix the ages, but be sure that in each carload there is a man who likes boys. Return young people to their homes at a reasonable hour (when parents expect them).

Programs for boys, under Men's Fellowship sponsorship, help to bridge the gap between boyhood and manhood—the gap where the church loses too many boys. Transition into the Men's Fellowship is much easier for the young man if he feels he will not be a stranger.

Meet a Lay Leader



Clarence Hendershot
Eastern Area Vice-President
National Council of A.B. Men

A native of Michigan. A member of the First Baptist Church, Silver Springs, Md., where he has served as Sunday school teacher, deacon, finance secretary, and president of the Men's Fellowship. Was instrumental in starting the annual men's retreat for the District of Columbia and in getting the Laymen's Hour aired there. A member of the executive committee of the General Council of the American Baptist Convention. Serves on the board of the Chinese Community Church and the brotherhood commission of the Southern Baptist Convention. Taught for nearly ten years at Judson College, Rangoon, Burma; nine years in this country, spending six at the University of Redlands. Since 1944, Dr. Hendershot has served our Government and is currently chief of the Far East and South Asia branch of the education division of the International Cooperation Administration. Likes photography and gardening.

News FROM THE BAPTIST WORLD MISSION

JAPAN

Cows for Kuji

A dream of many years has come true and we have many people to thank for making the dream a reality. We are especially grateful to Mr. and Mrs. Yahaba, who are always interested in the problems and needs of the people served by the Rural Christian Center here at Kuji.

Gradually, through the years, our program has developed in response to the needs of the people. Our kindergarten was opened years ago to meet the needs of mothers and little children. A sewing school was started after the war, when the people demanded Western-style clothing, which was much more practical to wear than Japanese clothes. The clinic and hospital were organized to help fill the postwar need for medical treatment. The great need for food in this poor rural district made us see that a change in diet was necessary.

School for Farmers

The annual school for farmers emphasized the need for a better diet. Bringing these farmers together for longer periods of time has been helpful in training them in Christian living. However, we need more facilities to develop the school. Now, we are looking forward to obtaining land, a building for cattle, and a meeting place in which to hold a school of this kind.

Experts in dairy farming from the Hokkaido said that this area was good for dairying and they encouraged the Government to promote this change in occupation. Mr. Yahaba did not need any such encouragement, for he had already obtained a cow from the Hokkaido and we were serving our children milk every day. We needed more cows, but we did not have the money to purchase them.

Four Heifers Received

In order to help us, different groups and individuals in America began to raise money for our cow project. Some suggested that we make our needs known to Heifers, Inc. Just at the time when we were wondering how and what to do to get another cow or two, Dr. and Mrs. Powers, of Berkeley, Calif., visited us, took our problems to heart, and solved them for us. By cable and telephone they put in a request for four Jersey cows from Heifers, Inc. Transportation charges

were paid by us from the gifts which had been sent from America, plus the help of our neighbors at Misawa Air Base and Army Camp Haugen. All of this generosity made it possible to have four heifers instead of one.

Mr. Yahaba took the twenty-four-hour trip to Yokohama and brought our new family members to Kuji, purple ribbons and all. One heifer was delayed in Yokohama for a time. When she arrives we plan to have a dedication service.

THOMASINE ALLEN

BURMA

Conference Report

The annual conference of the American Baptist Burma Mission, held in Rangoon, January 28 to February 3, included new features and at least one important action.

The conference opened with the president's tea, held this year on the pleasant lawn of the Burman Women's Bible School at Insein. Forty-four missionaries were present. An official welcome was extended to Mr. and Mrs. Claiborne Erickson and Mr. and Mrs. Harold Schock, who arrived in Burma during the past year.

The tea was followed by a musical program and the president's address. The president, W. W. Zimmer, emphasized the point that only as we live the several admonitions of Paul in 1 Corinthians 13, can we approach the goal expressed by our theme: "Coming to Maturity in Christ" (Eph. 4:13).

The conference sermon was preached in Judson Chapel, Rangoon University, by Herman Tegenfeldt. The key words of the theme, he explained, are "in Christ." Christ must be the source, the goal, and the means of our coming to maturity, if we are to serve him.

Bible Study

From Monday through Friday, the day-long conference sessions were divided into Bible study, business, discussion, and worship periods. The day began with Bible study, conducted this year by Douglas Eadie, using the First Epistle of Peter. Dr. Eadie inspired us with his teaching, and Peter's remarks came alive for many of us as never before. Dr. Eadie's analysis of Christian suffering was particularly helpful.

Historic Action

There have been years when our conference theme did not meet our needs. This year, however, it permeated our thinking in the business and discussion sessions. Over and over, as the various items on the business agenda came up, we asked ourselves, "Are we, as servants of the Lord in Burma, coming to full maturity in Christ? What are the marks of such maturity? Should not the lines of demarcation between missionary and indigenous worker be erased? Should the term 'missionary' be dropped, and all of us be 'workers' together? Should the mission, as an organization, disappear altogether in the course of time? What should be our next move to help the Burma Baptist Convention achieve maturity?"

(Continued on page 41)



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On little children's feet,
Within their forms and faces read
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If we were really wise.*

Author unknown



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Conference Report

(Continued from page 38)

In answer to these questions the conference took an important action. It voted to recommend to the mission board that henceforth all missionary personnel in Burma should be requested and designated by, and be responsible to, the Burma Baptist Convention. In other words, it is our wish that the duly elected representatives of the Baptist churches of Burma should ask the board for workers; should decide in what stations and in what capacities they are to serve; and should supervise their work. This arrangement, radically different from what we have had in the past, may not be in working order this year, or next, but we feel that it ought to come, and soon. We feel that its coming will indicate that Baptist organizations in Burma have taken another step toward maturity.

Increased Medical Work

Reports showed that our medical work has expanded during the past year. The Susan Haswell Leper Home in Moulmein treated more than eight thousand out-patients, in addition to caring for about two hundred patients who live at the home. Marian Shivers, superintendent of the home, has done an excellent job of home visitation and has brought many patients to the home for out-patient treatment, who would otherwise have waited until their treatment had to be more expensive and protracted.

The work with tubercular patients has also expanded. A new forty-bed building at Ellen Mitchell Memorial Hospital, Moulmein, has been erected. Rest Haven, a home for convalescent tubercular patients, has been reopened in Taunggyi. The expansion of our medical work has been the occasion for profound rejoicing.

MARION S. HACKETT

THAILAND

Convention Organized

The city of Chiangmai will be our new home until we complete our language study. Chiangmai is in North Thailand, about 250 miles above Bangkok. Although it is the second largest city in Thailand, it seems to be more like a small town in comparison to Bangkok. Bicycles, samlors, and oxcarts far outnumber automobiles on the streets, and life seems to move at a more leisurely pace.

The first Karen convention was held in Chiangmai. Over fifty delegates from scattered mountain villages came for fellowship and to organize

the convention. These Karens are a simple, shy people, but they are full of fun when you get to know them.

We had the privilege of witnessing an unusual total eclipse of the sun.

It was quite exciting, in Bangkok, as crowds gathered on the streets to see the sun hide its face. In the twilight, lights went on and birds went to roost.

(Continued on page 43)

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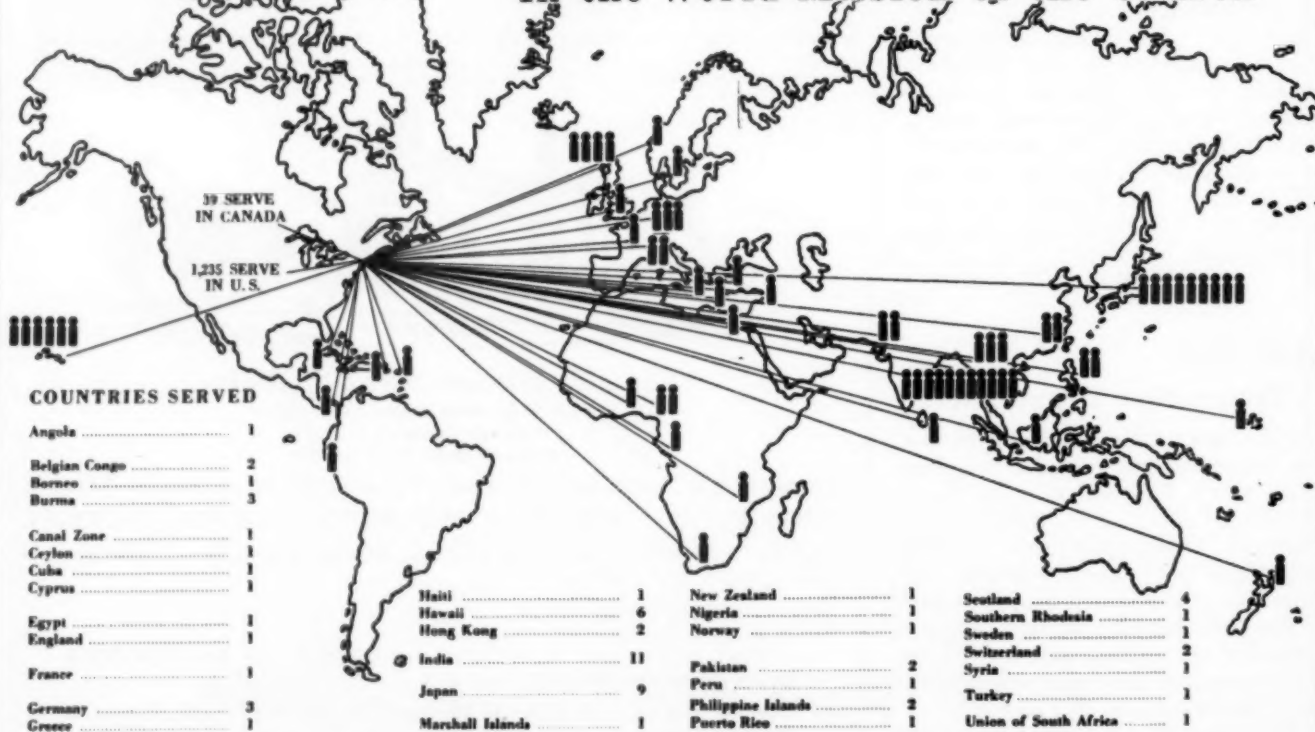
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Convention Organized

(Continued from page 41)

Many of the people beat on wood to drive away the dragon that was swallowing the sun. Some, warned by astrologers, left the area and were forbidden to look at the sun, lest disaster overtake them.

ANDREW T. YOUSKO

PHILIPPINES

Evangelistic Meetings

The Convention of Philippine Baptist Churches started the new year with several evangelistic meetings. Results have been most gratifying as the following illustrations will show.

The Baptist Student Center Church, now under the leadership of Gregorio Tingson, who recently returned to the Philippines after six years in the United States, started a series of evangelistic meetings on January 1. Every night for two weeks the church was crowded and many times people had to stand. The dynamic preaching of this young pastor was largely responsible for the eighty-six first decisions which were made during those two weeks. The meetings were followed by two weeks of Bible classes to help prepare the new converts for baptism.

Religious Emphasis Week

Religious Emphasis Week was opened at Filamer Christian Institute, Roxas City, early in January. Howard Houston and J. T. Vaflo helped in the special meetings. The missionaries and Augustin Masa, pastor of the Roxas City Evangelical Church, also took part. Meetings were held in the mornings in the school and each evening in the church. At the end of the week, 108 first decisions for Christ had been made and forty persons were baptized.

In Iloilo City, the young people arranged an evangelistic meeting in the slums of the city. Each evening a different youth group took charge of the open-air services. A real interest was shown in the meetings, which were attended by laboring men. Approximately fifty first decisions were made.

Other Meetings

In Bacolod City, at the Cosmopolitan Baptist Church, a three-day evangelistic meeting was held. Gregorio Tingson was the speaker. The pastor of the church, Ramon Gumban, announced that more than one hundred first decisions for Christ were made during the three days.

Other evangelistic meetings were held at Ilog Baptist Church, Negros,

April, 1956

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at Calvario Baptist Church, Janiuary, Iloilo; and at other places which have not yet been reported. It is evident that hearts are hungry for Jesus Christ and that doors are wide open for the gospel. Please pray for these new converts and for the evangelistic efforts in the Philippines.

RALPH L. GEORGE

SOUTH INDIA

Nehru Visits Vellore

This is an auspicious day for Vellore. Prime Minister Nehru went through Vellore and, in company with more than 100,000 others, I attended a meeting and heard him speak. Although Nehru was to speak at 7:30 in the morning, the parade ground was full as early as 6:00, and the streets on his route from the station were lined with people.

Some of our staff from the college arrived at 6:30. By that time, police were allowing passage only to cars bringing reserved-seat ticket holders. I had one of the back places in the reserved enclosure. "Enclosure" is what it was, for there were no seats. Everyone had to sit down, but on the ground.

It was a picturesque sight. The morning sun brightened the ramparts



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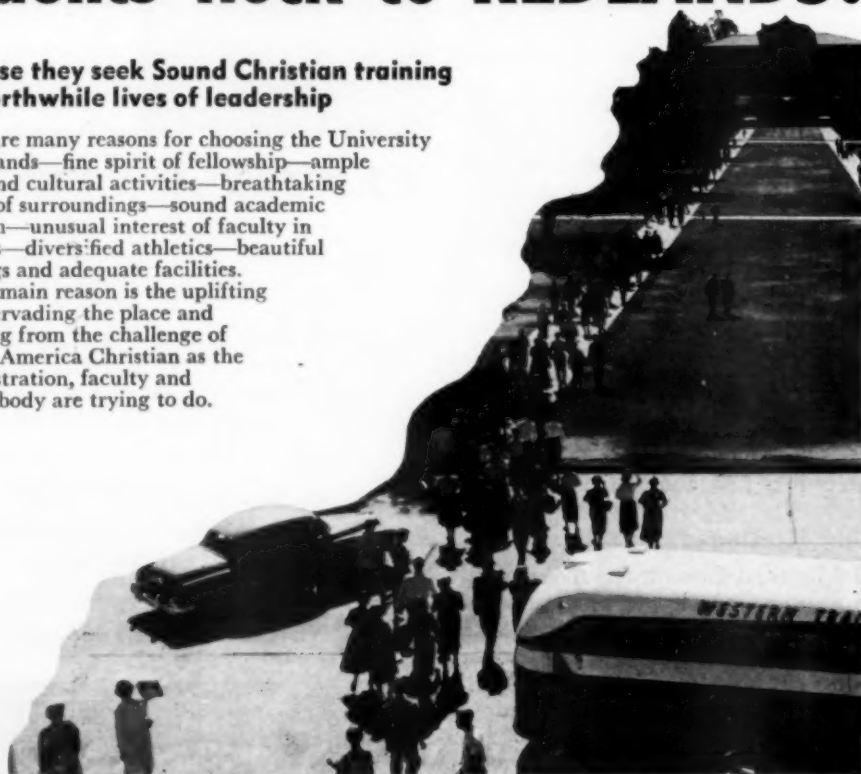
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of the fort just across the moat. They, too, were crowded with spectators. Adventurous boys were perched in the trees and on the huge old stones which form the outer battlements. The

crowd seemed to be a mass of black heads. People squatting on the ground seem infinitely compressed, and to accommodate the crowd we all needed to sit as close as sardines.

Nehru arrived, met the local officials, and was garlanded again and again by representatives of the various civic organizations. Then he ascended the high platform built for the occasion, sat down on the table-like dais, and began to speak. Simply, affectionately, earnestly, and at times passionately, he pleaded for dedication to the task of building the nation. He called for increasing unity and discipline. His voice was beautifully modulated, clear, and low. He spoke in English, which was translated into Tamil.

Jack could not attend the public meeting. He and some of the other members of the college and hospital staff had to be on hand at the hospital to escort Nehru's daughter, Mrs. Indira Gandhi, on a quick tour of the institution. After the meeting, on his way to the next town, Nehru's car halted in front of the hospital for Dr. Ida to meet and garland him and give him a drink of fruit juice.

Jack continues to be very busy with his duties as professor of surgery and head of the institution. Just now he is trying to take care of the most urgent matters before going off to Beirut. He and three others of our staff are being sent there by the Rockefeller Foundation to study the medical school of the American University.

If possible, I hope to go later this month to attend the Telugu Baptist Women's Convention, being held this year in Kurnool, the capital of Andhra. I always find these meetings in-

spiring, for our Telugu Baptist women are a fine group, with a worthwhile program. The convention draws women of all degrees of education, from illiterate villagers to graceful, capable college graduates

NAOMI H. CARMAN

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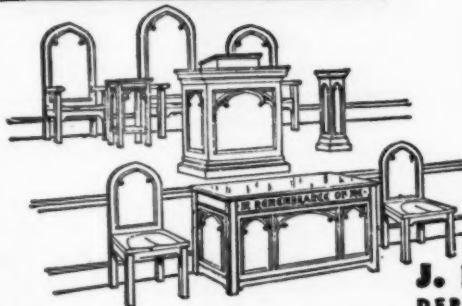
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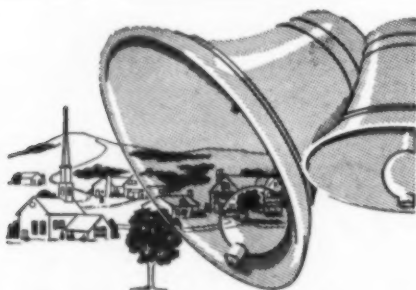
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Business Manager

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ager to present a program advertising
the magazine.

The woman's missionary program
at the First Baptist Church, Sterling,
Kans., presented a play at a recent
meeting. Mrs. J. H. Mabry, Jr., wife
of the minister, describes the program
as follows: "We used dress covers
from a cleaning establishment for cos-
tumes. In order to make them usable
we cut out a semicircle for the neck
and armholes and slit the paper down
the back.

"We then taped MISSIONS maga-
zine covers all over the dress. The
lady wearing this came through the
door and introduced herself as Mrs.
MISSIONS Magazine. She then intro-
duced other ladies, each wearing a
similar paper dress, as the different
departments. Some of the other char-
acters in the playlet were called Miss
Newsbriefs, Miss Tidings from the
Field, and Miss Feature Article."

Perhaps other church groups would
be interested in this playlet. If you
would like to receive a copy, please
write.

It would be appropriate to set up a
booth or display table at such a meet-
ing. Procure a person to remain at the
table to receive subscriptions and dis-
tribute literature. Display supplies,
such as posters, subscription blanks,
subscription envelopes, and sample
copies of MISSIONS are available.
Please write for these materials, stat-
ing the quantity desired.

We would be interested in hearing
from other persons who have con-
ducted similar programs advertising
MISSIONS.

Answers to Quiz on Page 5

(1) American Baptist Student Aid
Fund. (2) Because Christ is risen. (3)
False. (4) In the soul of the individual
Christian. (5) \$140. (6) \$330; 300.
(7) Paul Blanshard. (8) True. (9) Is
merely a piece of land. (10) President,
Princeton Theological Seminary. (11)
The resurrection of our Lord. (12) Dr.
and Mrs. Powers. (13) 663. (14)
Brothers for whom Christ died. (15)
Eight thousand, two hundred. (16)
100,000. (17) The High Dam. (18)
The Crucified One. (19) 80, Seventh.

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The World Needs Knowledge. Tremendous pioneering in human relations is demanded by a broken Germany, an angry border between Egypt and Israel, the problems of starvation and disease in Southeast Asia, the relentless fear of Communism and the conflicts caused by racial integration in the deep South.

Neither faith or knowledge alone can save the world. Man's mind must be trained to *know* the right from the wrong, but unless man's spirit is motivated by his faith in God to *do* what is right, his knowledge can lead to mankind's total destruction. As Thomas Edison said, "What man's mind can conceive, man's character must control."



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